

A SHORT HISTORY
OF THE
EPISCOPAL CHURCH
IN AMERICA



REV. W. BENHAM

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IN THE
UNITED STATES

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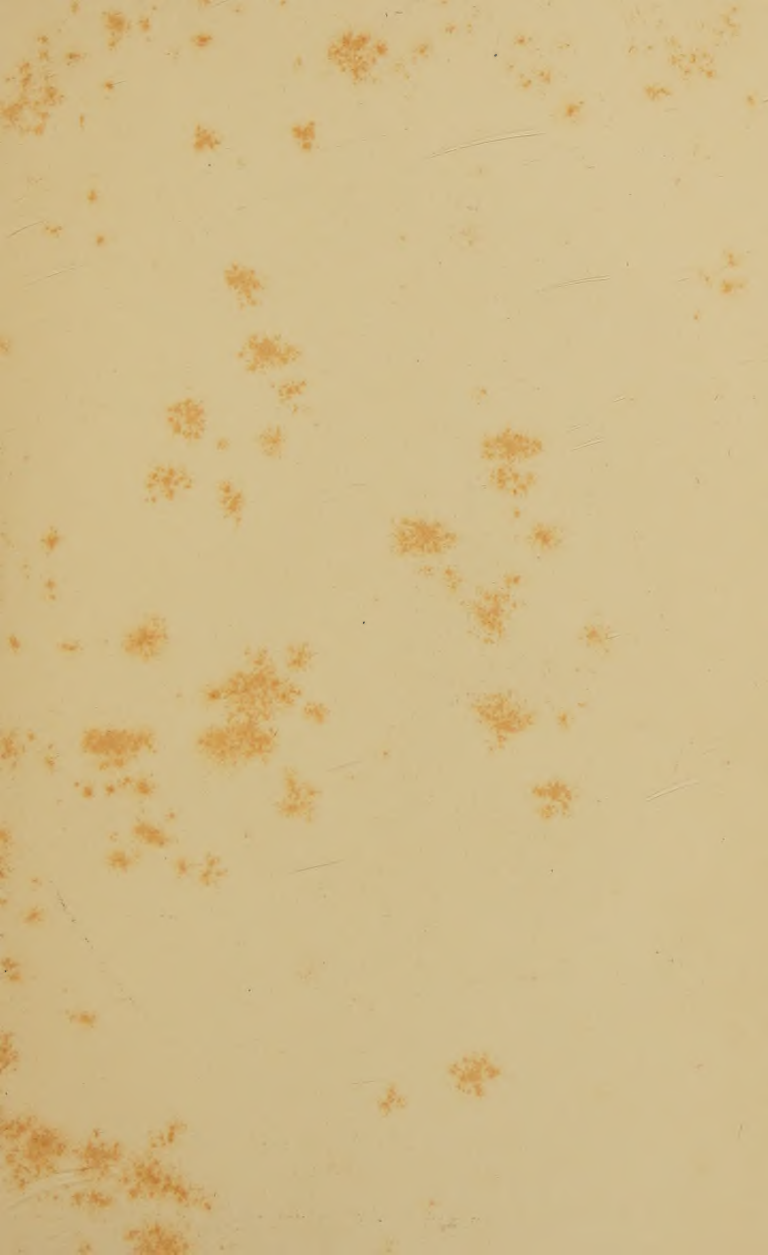
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SAMUEL SEABURY, D.D.

FIRST BISHOP OF THE EPISCOPAL CHURCH OF AMERICA

BORN 1729; CONSECRATED 1784; DIED 1796

From the Picture by Duchè in the Vestry of Saint Andrew's Church, Aberdeen

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OF THE
EPISCOPAL CHURCH
IN THE
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BY THE
REV. W. BENHAM, B.D., F.S.A.

RECTOR OF S. EDMUND THE KING AND MARTYR, LOMBARD STREET

WITH A PORTRAIT OF BISHOP SEABURY



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TO THE
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ANTHONY W. THOROLD, D.D.
AND
FREDERICK D. HUNTINGTON, D.D.

BISHOPS RESPECTIVELY OF ROCHESTER AND OF
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THIS LITTLE VOLUME
IS
AFFECTIONATELY AND GRATEFULLY
INSCRIBED

PREFACE.



THIS VOLUME has its origin in five papers on the American Church, which I wrote some eighteen months ago in 'Church Bells.' I was led to take a great interest in the Episcopal Church of the West through two causes.

I have had large opportunities of reading the writings of the divines of that Church, and the deep pleasure which I have found in doing this led me to desire to know more about them and their condition.

But further. I happened to be Vicar of Addington at the first Pan-Anglican meeting

in 1867, and through the kindly thoughtfulness of Archbishop Longley I had the daily privilege of meeting most of the American Bishops who were here. That could not but deepen my respect for their Church. Many of them had never been in this country before, and the affection and respect which they displayed for Old England was so genuine and simple that it won all hearts. But any one who reads the sermons of such men as Bishops Huntington, Cleveland Coxe, Doane, Stevens, Odenheimer, as well as of Phillips Brooks, and Morgan Dix, must thankfully rejoice to see that the preaching ability of the Church of the great English race across the ocean falls no whit short of the best days of the Mother Church. 'The American Bishops,' said Archbishop Trench one day soon after the Conference, 'seem to me about the ablest body of men I have ever met.' Memories of that time crowd upon me of the winning courtesy of

these Bishops toward their English brethren, and the respect which they inspired. There were the marks of heavy mental strain and suffering on one face. The Archbishop explained it to me at once. This prelate had seen some of the most terrible scenes of the late war, and had ministered day after day to the sufferers, besides seeing many of his people's homes wasted ; and it was doubtful whether he would ever be able entirely to throw off the sorrow. Another trait which gratified us all was the great respect which was paid to the venerable Bishop of St. Asaph, who was Archbishop Longley's guest. He was known to them as the historian of the English Church, and in all simplicity and regard they waited upon him as upon a father. He was then more than eighty years old.

Since that time much has passed which has enlarged my interest in the Church of America. I have come to know more of the

clergy, and each year have found more pleasure in hearing of them and reading their books. And when the Centenary of their first Bishop's consecration came round, it occurred to me that by republishing and adding to these papers, I might testify my own love and gratitude to them, and also interest English readers in a history which is a very touching one, and in a Church which began the work of carrying the light of England's Reformed Church all round the world.

My chief sources have been an American history by the Rev. D. D. Van Antwerp, of New Hampshire, and Bishop Wilberforce's well-known history. The latter, however, is forty years old, and therefore somewhat out of date. I have also used some letters and addresses of American divines. I think my narrative will be found correct, though of course it is slight. I had the pleasure of sending it in its original form to two Ame-

rican divines, and of receiving encouraging replies.

Whatsoever be its deficiencies, it has been a genuine labour of love, and I put it from me, echoing the words with which Bishop Seabury's present successor closed his Sermon at Aberdeen :—

‘ What a change the century has wrought for us ! Shall we dare from such a past and such a present to look forward through the years of a coming century ? Those years are in the hand of God, and what they may bring to the Church it is not for us to say, nor need we ask. But we do know, and it is enough for us to know, that if those Churches, holding fast “ the form of sound words,” and “ holding forth the Word of Life,” will rise to the full measure of their opportunities and duty, in sole reliance on the power of Him who died and yet liveth for evermore ; in services of holy worship ; in preaching the

remission of sins in Jesus Christ; in the ministry of his holy Sacraments; in faithful, loving ministry to the bodies and the souls of men; if they will so strive, then they will have a work given them to do in the latter days before the view of which the heart dies down in awe, and the voice is hushed in unutterable thankfulness.

Visions of glory spare my aching sight,
Ye unborn ages crowd not on my sight.'

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Introduction—Deep interest of the Subject—First Colonies—Frobisher—Wolfall—Gilbert—Raleigh—First Sacramental Acts—Robert Hunt—Jamestown—The first Church—Discouragements and Encouragements—Captain John Smith—The Colony on the Brink of Destruction—Saved—Mr. Bucke—Alexander Whittaker—Pocahontas—Indian Massacre—Slackening of Zeal—Calamities—Rev. James Blair—William and Mary College—Hon. Robert Boyle—Rev. W. Kays,

IF one were unwise enough to believe some current literature, it might be thought that a bitter hatred exists between Old England and the great American nation. As a matter of fact, we have in our personal experience always found the very contrary. And

we believe that every man who has had to do with the American clergy has always found the most affectionate feeling towards the Mother Church of England.

We go further, and say that the cordiality between the two nations has been largely strengthened by the love which has steadily grown between the two Churches.

The centenary of the consecration of the first Bishop of the American Church has led us to read the history of that important and flourishing body, and we shall endeavour to detail this history in the belief that it will interest all English Churchmen, and help to increase and strengthen lovingkindness between us. There are, indeed, other reasons which make this history specially interesting. The American Church is the eldest daughter of the reformed English Church, and has for that reason large claims on our affections, and has many a time shown

a like affection. When, after long neglect, England recognised her bounden duty towards her colonies, God abundantly blessed the labours which were undertaken so tardily, and in a vast and flourishing country, with institutions so unlike our own, a Church has grown up, holding the like faith and discipline with ourselves, whose Bishops and clergy are always gladly welcomed at our altars and pulpits, and who are equally loving to ours. Considering how many years were allowed to elapse before the Anglican Episcopate raised her mitred front beyond the seas, Bishop Wilberforce is happy in his expression that the American Church calls forth the affection of the English Church as ‘the child of her old age.’

We need not dwell at any length upon the history of the formation of the English colonies. The English race were but following out those instincts which had first

brought them to our own Island, when, as they found their national life fully developed in the sixteenth century, they made their first endeavour to found a colony on the shores of America. That endeavour was led by one of the famous of the great naval heroes of those golden days, Martin Frobisher. He went forth in 1576, and, as in the case of many pioneers, his success chiefly lay in finding out the difficulties and the encouragements; and so pointing the way for other seekers. The object chiefly hoped for was to distance the Spaniards in their quest of gold, and that is the object which continually meets us in the records of these first expeditions. All honour then to ‘Master Wolfall’ who was appointed to be the minister and preacher of that of Frobisher, ‘who being well seated and settled at home in his own country, with a good and large living, having a good honest woman to wife, and very

towardly children, being of good reputation among the best, refused not to take in hand that painful voyage, for the only care he had to save souls and to reform those infidels, [i.e. the Indians], if it were possible, to Christianity.'—*Hakluyt's Voyages*.

And the record of Frobisher's expedition has this passage. After recording their landing and at once 'falling upon their knees to give God due, humble, and hearty thanks,' it goes on to tell that 'Master Wollfall celebrated a communion upon land, at the partaking whereof was the captaine and many other gentlemen and souldiers, mariners and miners with him. The celebration of the Divine mystery was the first signe, seale, and confirmation of Christ's name, death, and passion, ever known in these quarters.'

It seems, however, certain that sacramental acts had been previously performed in what we now know as the United States.

It is uncertain when the first baptism was performed on British soil in the great Western continent. The honour is claimed on behalf of two spots. The child of an Indian chief is averred by some to have been baptised in Virginia by Quiros, a Jesuit, in 1570, one of a small colony of missionaries who settled in the wilderness, but were all murdered by the natives in a few years.

Others declare that the first authentic case was the baptism of a chief named Manteo, in 1587, on the island of Roanoke, by a clergyman who came with Sir W. Raleigh.

Sir Humphrey Gilbert and Sir Walter Raleigh aimed at a higher object than the discovery of mines and sudden acquisition of riches, namely, ‘the prosecuting effectually of the full possession of these so ample and pleasant countries for the crown and people of England.’

This colony also failed, but the zeal which

inspired the enterprise never forsook its chief author, and Raleigh left 100*l.* to the cause of missions in Virginia. It was the first money ever given from England to missionary purposes.

Sir Walter Raleigh died, like a brave man as he was, in Old Palace Yard, on October 29, 1618. But he had brought his countrymen within sight of the promised land, had even seen a colony successfully planted, though he was not to receive the honour of it.

In 1607 a fresh expedition landed in Virginia, accompanied by Robert Hunt, a clergyman of high courage and devout life. The expedition would have been ruined by internal dissensions, but for his healing influence. He seems to have had an earnest zeal as of the first Apostles themselves. ‘For six weeks,’ says one of the party, ‘we were kept in sight of England by unprosperous winds, all which time Mr. Hunt was so weak and sick

that few expected his recovery, yet although we were but ten or twelve miles from his habitation, all this could never force from him so much as a seeming desire to leave the business. . . . And the disastrous designs of the godless had even then overthrown the business, had he not with the water of patience and his godlie exhortations (but chiefly by his devoted example) quenched those fires of envy and dissension.' He bore letters patent from King James I., and the commendation of Archbishop Bancroft and of Vaughan, Bishop of London, and was placed under the jurisdiction of the latter. The day after the landing, May 14, 1607, he had the joy of administering the Holy Eucharist to the united company. What a memorable epoch it is! On a peninsula upon the northern shore of James River, these Englishmen settled themselves, the first seed of that mighty race who were to go on and multiply into the great American people.

One cannot but think of the like scene in the Isle of Thanet 1,111 years before, when their fathers, landing there, began the history of the great English people. The new colonists built a few thatched cottages as the nucleus of their settlement, and after the king they called it 'Jamestown.' Under Mr. Hunt's care the Gospel made way, though it was greatly hindered by the arrival of lawless adventurers, who came next year in search of riches, and caring nothing as to the means by which they might gain their end. Even upon these Mr. Hunt's holy life was not without marked influence, and he brought those who settled there into some sort of order. His first church was made of logs, with an old sail fastened at the four corners to as many trees for a roof, and a slab nailed to two trees formed the pulpit and lectern.

Here he held daily prayers, with two services on Sundays. But presently James-

town was totally destroyed by fire, the little church perishing also. Mr. Hunt lost all his goods and his library, but he was able so long as he lived to cheer the ruined colonists with hopes of brighter days. But his constitution was feeble, and in a few months he died of exposure to the cold and hardship.

The colonists showed that they had profited by his ministry, and in the absence of a priest they met daily for prayer in a fresh building, and commissioned a layman to conduct and to read a sermon on Sundays.

Mr. Hunt was accompanied on his voyage by Captain John Smith, who soon after his arrival was made prisoner by Powhattan, the most powerful native Indian king at that time, and sentenced to death. On the morning appointed for the execution of the sentence Pocahontas, the king's daughter, implored her father to spare his life. He refused to listen,

and ordered that Smith should be brought out to the block. His head was laid on the block, and the king stood ready to dash out his brains with an enormous club, when Pocahontas rushed forward and laid her head on that of the prisoner. The king, touched by her courage, granted Smith his pardon, and allowed him to return to Jamestown, of which colony he was president.

Two years passed before another minister appeared to succeed brave Robert Hunt, and meanwhile the poor colonists were in terrible straits, both from hunger and also from attacks of the fierce Indians. At length, in utter despair, those who had survived starvation and the tomahawk resolved to sail away to Newfoundland. They buried their armour and heavy guns and embarked.

But at the entrance of the harbour they met with a fleet which had been sent out to their relief by the citizens of London.

It came with abundant provisions and all manner of stores and comforts, as well as a minister named Bucke, a worthy successor to Mr. Hunt. As soon as they landed they went in procession to the little church. The poor rescued colonists hastily decorated it with garlands of fragrant and beautiful flowers, and forthwith the Holy Eucharist was celebrated with great joy.

Mr. Bucke at once urged the people to conquer the Indians, not by force but by love, to be strictly just towards them, and to lose no time in carrying the Gospel into the midst of them. Next year he was joined by Alexander Whittaker, who is sometimes called the Apostle of Virginia, a man who gave up a comfortable living in England to come out as a missionary, taking advantage of the sailing of a fresh body of colonists. They sailed up the James River, took possession of two spots, which they named Bermuda and Henrico City,

and Whittaker built rough churches at each. His history brings us again into connexion with that of Pocahontas, the deliverer of Captain Smith. She became engaged to an Englishman, Mr. Rolph, who with Mr. Whittaker took great pains to convert her to Christianity. Mr. Whittaker first baptised her and then married her to Mr. Rolph. In 1616, the fifth year of her marriage, she went to England. She was to have returned to America in the following year, but was taken ill suddenly and died at Gravesend at the age of twenty-two. Her only son was educated in England, and then settled down in Henrico City, where his descendants still live.

As the Virginian colony increased, some endeavours were made to form a regular system of government (1619), and some fresh missionaries were sent from England. 1,500*l.* were raised also at home for the establish-

ment of a college for both colonists and natives, and 15,000 acres of land were granted for the same purpose.

Unhappily, at this moment an event occurred which for many a long year almost extinguished the life of missionary enterprise. Since the marriage of Pocahontas there had been steady peace between the colonists and the Indians. But in March 1622, a fresh attack was made by the Indians on the white settlement, and some hundreds of the people were barbarously murdered. Jamestown and a few places near, having received some warning, prepared for the attack, and so escaped destruction. In fierce resentment the colonists, and the Londoners who had sent them, declared that nothing remained but to exterminate the whole race. Even the clergy fell in with the outcry, and some of them declared that conversion of such wretches was hopeless, that the only

hope remaining of converting them was to cut the throats of the priests and chief men.

From that time missionary zeal slackened for a long time. It was a terrible blow, too, for the colony when King James I. resolved to make it a penal settlement, and, in spite of the protests of the people, sent one hundred convicts thither. Soon after this moral disaster a Dutch vessel discharged at Jamestown the first load of negro-slaves ever brought to America.

Through all these things it came about, that while the population was continually on the increase, morals became lower. Even the clergy partook of the corrupting influence, for laws had to be made to restrain the clergy from gambling and drunkenness, and to force them to discharge the duties they were neglecting. Their stipends were miserably small, hence they were mostly unmarried—

generally the class of men least successful in the English Church.

Then again, these clergy, though nominally under the control of the Bishop of London, were living 3,000 miles away from him, and of course all communication with him was infrequent and difficult. The Bishop tried to meet the difficulty by appointing a commissary, but his office was much discredited. Both clergy and laity made light of him, and still controversies and cases of discipline had to be referred to England, and so were constantly dropped.

It is hardly to be wondered at that the records of the Virginian Mission grew scanty from this time. A letter, dated 1724, from the minister at Jamestown, the Rev. W. le Neve, to the Bishop of London, states that his parish was twenty miles by twelve, the families seventy-eight, the communicants thirty, the salary 60*l*. Henrico parish had an

area of 450 square miles, in which were two churches and one chapel. The average attendance was 150, the regular communicants 20.

In 1675, Jamestown, the capital of Virginia, came to heavy calamity. A man named Bacon raised a volunteer force to go and fight the Indians, many of whom were killed and the rest driven away in terror. The Governor of the colony, Sir William Berkeley, was very indignant, and proclaimed him a rebel guilty of death. But the people interfered on his behalf, and the Governor was obliged to pardon him. But presuming on his popularity, Bacon again repeated his act, and led his army once more against the dreaded savages. The Governor once more proclaimed him a rebel, and raised an army to bring him to justice, whereupon Bacon marched on Jamestown, and burnt it to ashes. The church was rebuilt, but a great part of

the town lay in ruins. From that time Williamsburgh became the seat of government. A church had been built at Williamsburgh in 1674. The Rev. Rowland James became first rector, and filled the office till his death. He was voted a salary of 500 dollars, but as the parishioners complained of their inability to find the cash, it was provided that for the future the clergy should receive their pay in tobacco, a fair equivalent being considered to be 16,000 lbs.

Those who did not attend church regularly were to be fined so many more pounds. Some fourteen years after, the congregation declared that they would not elect a rector for life, but yearly. This was on the allegation that the clergy were low in both ability and character, but this action of the vestry tended to keep them so, for competent men declined to offer themselves with such a prospect before them. Yet there were bright

exceptions to the general rule. The Rev. James Blair, who became rector in 1702, and received the appointment of Commissary from the Bishop of London, at once plunged into conflict with the Governor, whom he charged with being an enemy to the clergy, to the Church, and to religion in general. He went to England to prosecute his charges, and also to raise money for the endowment of a college named, after the reigning sovereigns, William and Mary College. He succeeded in both endeavours; the Governor was recalled, and the college was well founded.

In after years, in convocations of the clergy over which Blair presided, he showed that not only Governors, but the Bishop of London, and even the king, would not be allowed with impunity to interfere with the rights of his congregation. He died in 1743 at the age of eighty-eight, having been a

priest for sixty-four years. He left his valuable library to his college.

The distinguished scholar and philanthropist, Robert Boyle, was a benefactor to William and Mary College. He bequeathed a fund to it for the education of ten Indian children, who were 'to be taught in all respects as well as the sons of Englishmen, to be furnished with good clothes and books, to have a careful Indian man of their own country to wait on them, who should talk daily with them in their own language, in order that they might not forget their native tongue, that their relatives and friends should be allowed to visit them and see their progress, and that when their education was finished they should be sent back to their tribes to teach their own people all they had learned of Christian civilisation.'

Would that such a wise and noble spirit had found many imitators! but a general

spirit of indifference still seemed to prevail. Had the clergy zealously taught their people to love the Church and the Sacraments, how different things would have been ! But even Mr. Blair only administered the Holy Communion four times a year.

CHAPTER II.

First Settlements in New England—Rev. Robert Seymour.—
 The Pilgrim Fathers—They desert their Principles and
 become Persecutors—Their New Code—The Quakers—
 The Baptists—William Blackstone at Massachusetts—The
 King's Chapel at Boston—Continued Persecution—The
 Society for the Propagation of the Gospel—Annapolis—
 Mr. Cutler and the Independents—He is ordained—Rector
 of Christ Church, Boston—Harvard—Internal Controversy
 —Preaching of Whitfield—Rise of Universalism.

IN August 1607 the first English expedition to New England came in two ships, and took formal possession of the State of Maine. Their first settlement was at the mouth of the Kennebec River, and was named Fort St. George. Their chaplain was the Rev. Richard Seymour, a priest of the Church of England. In a few weeks the new-comers had built a village of fifty houses, a fort of twelve cannon, and a church. But hardly

had they done so before the long and dreary winter set in, altogether different from anything they had been accustomed to; their chiefs died, and the enterprise was ruined. The fate of the colony is not even known—whether they were destroyed by the Indians or got back to England.

And now we come to a memorable expedition.

‘The Puritans of this age,’ says Fuller, ‘were divided into two ranks; some mild and moderate, contented to enjoy their own conscience; others fierce and fiery, to the disturbance of the Church and State. Accounting everything from Rome which was not from Geneva, they endeavoured to conform the government of the English Church to the Presbyterian reformation.’

It must be confessed that neither side as yet had rightly fixed the limits of toleration; but seeing that all men believed that there

were such limits, and that it was a punishable act to attack existing authority, it is hardly to be wondered at that Queen Elizabeth's Government thought the Puritans had transgressed due bounds. 'Martin Marprelate' did not plead for toleration of his own opinions; he called bishops 'popish, presumptuous, pestilent.' They were 'cogging and cozening knaves,'—'swinish rabble.'

When they found that the Government were not on their side, and that public opinion was in favour of the old historical Church, such as Hooker has laid down the lines for us, they gave proof of their sincerity of purpose by emigrating to Holland in 1586, and were established at Leyden.

But still they were not happy. There was a truce of twelve years between Spain and the Netherlands, but no one knew what might happen when this came to an end. Then they were not contented to dwell amidst

a people strange in language and customs, and heartily desired to be again under a government like that of their native country. This desire was increased by the laxity of the Dutch with respect to the Lord's Day. So they obtained a grant of land in New England from the English Government, and before setting forth declared themselves children of the Church of England, desired the prayers of the Bishop of London and his clergy, and promised to pray daily for the peace and prosperity of the Mother Church.

They set sail from Delfer Haven on July 22, 1620, in a ship of 60 tons, intending to call at London for another of 180 tons. Before weighing anchor they had a day of humiliation, their pastor preaching from Ezra viii. 21, 'upon which he spent the greater part of the day.' They had rough weather and many were much frightened, so much so that after they had got one hundred leagues

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away from Land's End, the passengers in the smaller ship insisted on returning to Plymouth. The rest reached the American shore on November 9. They had intended to make for the Hudson River; but some of their Dutch neighbours, who had an eye to that fair spot for a colony of their own, bribed the captain to carry them to the less fruitful Cape Cod. On that bleak shore they founded their first city and called it New Plymouth.

In the course of the next few years many friends joined them both from Holland and England, so that by 1640 their number amounted to 4,000, and in fifty years they had multiplied to 100,000. As their numbers increased they naturally spread out into the surrounding districts. But they had not long settled here before they became a cruelly persecuting society. Assuming the power to frame a code of civil government, they made an ordinance that no man should be ad-

mitted to any rights of citizenship unless he were a communicant, and of approved pious life.

Episcopacy was renounced, as were also ‘superstitious ceremonies.’ Each congregation was to be united under a pastor of its own choice, and to form a separate ‘church,’ owning no submission to any one but to their common Lord. Though at first they declared that they had not separated from the Church of England, they now pronounced Common Prayer to be a ‘sinful violation of the worship of God.’

It was further provided that whoever kept Christmas Day, or any like holiday, by rest from labour or fasting, should be fined a dollar and a quarter; and the like fine was imposed on any one who should not attend church on the Lord’s Day, or other fast day ordered by the State.

It is no wonder that their system soon

showed how evil was the basis on which it rested, how impossible is it to pursue personal religion, when it is divorced from the shelter of the visible Church. There cannot be an ideal theology without a concrete body. Divisions at once began; as one of the preachers declared, 'the cracks and flaws of the new building portended a flaw.' For resting their authority on the civil power they were pronounced by their most zealous spirits, the prototypes of Mause Headrigg and Gabriel Kettledrummle, to be 'upholders of a covenant of works.' The most violent and extravagant opinions were put forth day after day.

An attempt of a few to establish the Common Prayer worship together in a private house was followed by their expulsion from the colony. As for the Indians, 'tawny savages,' 'rabid wolves,' 'pernicious creatures,' no mercy was shown to them.

The shooting of them was accompanied with much quoting of Scripture.

The Quakers, who entered the colony in the reign of Charles II., were especially obnoxious to the Puritans, who even put some of them to death for their opinions, and banished others to Rhode Island, where they preserved themselves, as it was winter, from perishing of cold, by digging holes in the earth to live in. But the natives took kindly to them, and when spring came allowed them to cultivate the ground; and by their peaceful disposition and prudent habits their position became second to none in the colony.

Some Baptists also, having ventured to settle in the colony and to build houses of worship of their own, were fined for absenting themselves from the established services, and the doors of their meeting houses were nailed up.

In 1630 William Blackstone, an English minister who sought freedom from ecclesiastical restraint, came to Massachusetts, and is said to have been the first white man who owned the soil on which Boston stands, and the first fruiterer in New England. He seems to have been a great student. He had a fine library, and spent his time mostly in it, calling his house Study Hill. Meanwhile he exercised his ministerial office in such manner and at such times as he judged best. When he ministered at Providence he added to the attractiveness of his services by distributing the choicest of his fruits among his congregation. As he had no horse, he trained a bull, and went his pastoral rounds upon its back. But his life was not a bed of roses. 'He left England,' he said, 'to escape the tyranny of the Lord Bishops, but in the Plymouth settlement found himself under the worse tyranny of the Lord

Brethren.' He found it so intolerable, in fact, that he removed from Boston to Rhode Island. But misfortune followed him, for his dwelling and all his books were burned.

In 1679 a large number of laymen, finding the Puritan worship at Boston altogether unsatisfying, petitioned Charles II. for leave to build a church in Boston, where the sacraments of the Church might be duly administered. It was given, and 'King's Chapel' was built. But the Puritans regarded it with great bitterness, and declared all Church of England people intruders, unworthy to live among them. It was, in fact, one of the causes which increased the estrangement between the colony and the Home Government. In 1676 all officers belonging to the Episcopal Church were seized and imprisoned. So great were the obstacles in the way of the Church, that in 1694 the Archbishop of Canterbury was in-

formed that there was ‘but one missionary from Virginia to Maine, namely, the Rev. Mr. Hatton, at Boston, and that his habits were such as to deprive him of all influence with devout persons.

The clergy petitioned the Bishop of London to send them at least a Commissary, ‘with power to redress what is amiss, and supply what is wanting.’

The Society for the Propagation of the Gospel in Foreign Parts came to the rescue, and preserved this feeble existence from perishing before the fierce opposition. The venerable Society, which has been an unspeakable blessing to the whole English-speaking race, was founded in 1701. Its originator, the Rev. Thomas Bray, was appointed in 1696 to organise the Church of England in Maryland, and went to work with a will. He was a man of indomitable energy, as well as deep devotion, and he at once

sought for proper missionaries, for libraries, for tracts. One library he established at a settlement which he named Annapolis, after the Princess Anne ; and the town still flourishes. It was because he saw the need of a regular system of subsistence for the missionary clergy that he sought for and obtained a charter for the Propagation Society. The clergy of Connecticut were the first in New England to enjoy its benefits, which were cordially and thankfully acknowledged. The state of things as he found them almost surpasses belief. Some clergy had no income at all : some had only provisions.

The Puritans of New England required every one to attend the Congregational meetings and to pay taxes to their ministers. The Church folk had to pay both or to go to prison. Thirty were imprisoned in one town at one time. At Newbury, for several years after the church was built, the Sunday offer-

ings ranged from fourteen to thirty-six cents. But Bray had taught the clergy to believe in the sacredness of their own mission; and though the Puritans were fierce as ever, the Church still gained ground. A striking proof of this was given in 1722. Yale College had been founded by the Independents as a fortress for the maintenance of their own principles. Its fundamental law prescribed that no student should be instructed in any other system of divinity than such as the trustees allowed, and everyone was bound to learn the Catechism of the Westminster Assembly. But in an eventful hour a friend in England sent to the library some 300 volumes, containing the standard works of the best English divines, books which the hungry students eagerly devoured. The result was that the President of the College, Mr. Cutler, presented a paper to an assembly of fellow-divines, in which he expressed his fears of the invalidity

of his orders—a courageous act, considering that there was but one English clergyman in all Connecticut. This was signed by several other Puritan clergy of the district. A discussion before the Governor was proposed and carried out, Mr. Cutler maintaining that ‘Episcopacy is of Divine right, and is not hostile to civil and religious liberty.’ He carried the majority with him, and soon after he and George Johnson, a young listener to the discussion, came to England and were ordained by the Bishop of Norwich. Mr. Cutler received the degree of D.D. from the universities of Oxford and Cambridge, and in 1725 became the first rector of Christ Church, Boston.

The following extracts from queries put to Johnson by the Bishop of London, are quoted by Bishop Wilberforce from a manuscript in Fulham Library:—

‘Q. How often is Divine service performed

in your church, and what proportion of the parishioners attend it?

‘A. Service is performed only on Sundays and holydays, and many times 100 or 150 people attend it, but sometimes not half so many, and sometimes twice that number, especially upon the three great festivals; and when I preach at the neighbouring towns, especially at Fairfield and New Town, I have a very numerous audience, which places, as they very much want, so they might be readily supplied with ministers from among ourselves, and those the best that are educated here, if there was but a bishop to ordain them.

‘Q. How often is the sacrament of the Lord’s Supper administered, and what is the usual number of communicants?

‘A. I administer the Holy Eucharist on the first Sunday of every month, to about thirty, and sometimes forty communicants, and

upon the three great festivals, to about sixty. But there are nigh one hundred communicants here and in the towns adjacent, to whom I administer as often as I can attend them.

‘Q. At what time do you catechise the youth of your parish?

‘A. I catechise every Lord’s Day, immediately after evening service, and explain the Catechism to them.

‘Q. Are all things duly disposed and provided in the church for the decent and orderly performance of Divine service?

‘A. We have no church; have begun to build one; but such is the poverty of the people, that we get along but very slowly. Neither have we any furniture for the Communion, save that which Narraganset people lay claim to; concerning which I have written to your lordship by my churchwarden.

‘Q. Of what value is your living in sterling money, and how does it arise?

‘A. I have 60*l.* sterling settled on me by the honourable Society, and receive but little from my poor people, save now and then a few small presents.

‘Q. Have you a house and glebe? Is your glebe in lease, or let by the year, or is it occupied by yourself?

‘A. I have neither house nor glebe.

‘Q. Have you more cures than one? If you have, what are they, and in what manner served?

‘A. There are Fairfield, eight miles off; New Town, twenty; Repton, eight; Westhaven, ten; and New London, seventy miles off; to all which places I ride, and preach, and administer the sacrament as often as I can; but have no assistance, save that one Dr. Laborie, an ingenious gentleman, does gratis explain the Catechism at Fairfield; but all these places want ministers extremely.’

Dr. Cutler had not long returned to

America before he found himself engaged in a somewhat serious controversy. Harvard College, Cambridge, had been founded in 1650, and in its charter it was provided that the overseers were to be the Governor, the deputy, the magistrates, and the 'teaching elders' of the six adjacent towns. Hitherto the English clergy who resided in these towns were reckoned as 'teaching elders,' but as the number of Episcopal churches began to multiply, and there seemed a prospect of the Episcopal Church carrying all before it, an outcry was raised against them. No order of clergy, it was said, was known in the Church of England by the title of 'teaching elders'; it was a distinctive Puritan title. Dr. Cutler contended, on the other hand, that it was covered by the terms of the Ordination Service, and that it had always been so held in the times of his predecessors. The wrangle lasted on for years, the Church having to play the patient game

as being in a great minority. Unfortunately, too, controversy sprung up within her on the question of Baptism by Dissenters; but the Bishop of London seems to have disposed of this by writing to Mr. Myles, the incumbent of King's Chapel, Boston, that the archbishops and bishops assembled in Convocation have declared that 'it has been the constant doctrine of the Church of England that the baptism with water in the name of the Father, Son, and Holy Ghost, by whatsoever hand administered, is valid in itself, and is not to be repeated, however irregular in its manner.'

But no subject ever kindled such an intense flame as the presence and preaching of George Whitfield. He appeared in Boston in 1740, and throwing all the influence of his wonderful eloquence on the Puritan side, he excited a whirlwind of religious emotion. His devotees appeared to be utterly bereft of

reason. Their groans and screams affected the most indifferent spectators, and drew tears from those of iron will. Those who were 'got through,' as the phrase was, were frantic with joy, sang, laughed, leaped, rolled on the floor, clapped each other on the back, and declared that they had seen the joys of heaven and could describe them, and the recording angel writing down their names for admission. At his farewell sermon 20,000 persons are said to have been present. There was terrible danger in all this fierce volcanic fire, soon to burn out and leave nothing but gray ashes. Then, in 1732, there was also a movement among the Puritans of Boston in favour of Universalism. It was followed by Arianism, and finally in the adoption of Unitarian opinions.

While the Episcopal Church was thus struggling for feeble existence against manifold troubles, of which the far-off absence of

the bishop was no doubt the greatest, the Quakers had found a powerful advocate in the Governor of Massachusetts. Taking advantage of this fact, the Rev. Roger Price, Commissary of the Bishop of London in the province, sent a memorial to the Governor petitioning that the members might have the same justice as the Quakers, and be relieved from their disabilities, and not be imprisoned or confiscated for failing to pay the Independents. The Governor was an Independent himself, and by way of reply sent to the Bishop of London that his Commissary was an intolerant churchman, and that he would never succeed in building up the Episcopal Church.

In 1734 the Independents themselves sent a petition to the Bishop of London, drawn up by the famous Jonathan Edwards, in which they represented to the Bishop that they did not need any more Church missionaries in

New England, as these only drew away their own people into the Episcopal ranks; that there was, however, great need of missionaries in Carolina and New York, and not north of that.

CHAPTER III.

The Church in Maryland—Settlers' Privileges—Roman Catholics and Anglicans—Supineness—Rev. Wm. Wilkinson—Establishment of the Church in Maryland.

PART of the present State of Maryland belonged originally to Virginia. There had been an ecclesiastical settlement in that portion in 1629, but in the present State of Maryland the first establishment of the Church was in 1650. The population of the province at that time was very small, not more than 1,000. The proprietor of the land there, Lord Baltimore, was a Roman Catholic, but he offered generous terms to all classes alike, namely—land at 25 cents ($12\frac{1}{2}d.$) an acre, the condition being attached that he should receive certain profits of the

Indian trade. Of course those parts were first occupied which lay on the banks of the beautiful river. He brought with him two Jesuit priests as missionaries, but sixteen years later there was only one Roman Church and three Anglican. It is grievous to read how the people, having built their log churches, could find no minister for them, and had to carry on the services by laymen, until the date we have named. In 1650 the Rev. William Wilkinson came to reside. His family numbered nine persons, who all received the rights of settlers—a clear 100 acres each—and to this land he soon added much more. At this period it was the custom to allow people to emigrate to America free of cost, on condition that they should work for their employers on arriving till the money was refunded. Mr. Wilkinson paid the passage of eleven persons, and being entitled according to the agreement to 100

acres for each, he soon became possessed of a large estate. He used his wealth well, and his house was always open to receive any who came to him in trouble or want. Each settler had his own peculiar mark by which he was able to identify his cattle. One day, when his herds were returning from the wood where they had been turned out to feed, he discovered that one amongst them had no visible mark. Thinking that this was owing to the carelessness of one of his labourers, he immediately had it marked; and as soon as it was done, discovered the mark of some other settler. He at once set out for St. Mary's City, which was some miles distant, to explain how he came to make the mistake. There is a story told of another clergyman of Maryland, Mr. Jones. At the beginning of the eighteenth century he resigned his living because he could not agree with his vestry. The dispute arose from

some disagreement as to the proper place for the pulpit. Mr. Jones had certain ideas of his own on the subject, and contended that, as rector, he might place it where he liked. The vestry disputed this right, and as he was unwilling to yield, he resigned. In the year 1702 he was elected mathematical tutor at William and Mary College, where he lived till his death. He was a very able man, of great literary ability, as is shown by his writings. His description of Maryland and Annapolis was published by the Royal Society of London.

One very touching story encounters us in the records of the Church of Baltimore. Thomas Cradock was rector of St. Thomas's, Baltimore, in the middle of the eighteenth century. His income was only three hundred dollars a year, and he advertised in the 'Maryland Gazette' that he would receive young men as boarders and instruct them

in Latin and Greek for a dollar a week. In 1763 his whole body was paralysed, while his mind was not in the least impaired. So he was carried into the church and seated in the chancel, and in this position he conducted the service and preached. If by chance his head turned in a wrong direction, he could not himself put it right, and the sexton had to come to his relief and turn it round. This state of things continued until his death several years later.

CHAPTER IV.

The Church in New York—Trinity—The King's Farm—
Colonel Heathcote—His novel Expedient—Mr. Muirson—
Connecticut.

THE first church in New York (Trinity) was opened on March 13, 1698. The Governor, Fletcher, made a grant to Trinity Church of what is known as the King's Farm. His successor, however, Lord Bellamont, called on the Legislature to pronounce the gift null and void, and they did so, whereupon the Governor gave it to the French Church. A bitter controversy ensued between the Governor and the rector, Rev. William Vesey, which only ceased on the Governor's death in 1701. His successor, Lord Cornbury, then restored the farm to Trinity.

One of the founders of this distinguished church and parish was Colonel Heathcote. No name stands higher in the early history of the American Church than that of this eminent layman. He was an Englishman who is said to have gone to America through being disappointed in love. He brought with him much wealth and a spotless name, and at once threw himself heartily into all manner of good works. The inhabitants of the province were at this time in the lowest state of civil and religious culture, practically destitute of every principle of Christianity; spending the Lord's Day in the vilest amusements, and brutal in manners and conversation.

Heathcote, who had at once attained a high position in the Government, resorted to a singular remedy to cure Sunday desecration. He was chief in command of the Militia, and he issued orders to all the captains to call their men to arms and read to them his

orders, that in case they could not agree among themselves to observe Sundays religiously, he would make them spend the day in military drill. This had the desired effect, and they all appeared at church. Colonel Heathcote next caused a zealous young man, named Muirson, who had been sent over by the Propagation Society as a teacher, to be educated for the ministry in New York, and then sent him to England for ordination. This was in 1704. Then the Colonel sent him into Connecticut to establish a mission, and it was eminently successful. In one day he baptised twenty-four adults, and this, coupled with the enthusiasm which followed his course, so angered the Puritans, that they threatened to imprison him, and actually procured the passing of an Act 'that there shall be no ministry or Church administration entertained or attended by the inhabitants of any town or plantation in the colony district,

separate from that which is dispensed by the approved ministers of the place.' The use of the Baptismal services was especially obnoxious, since it contained the sign of the cross, which, said the Puritans, 'is the mark of the beast, and the sign that they who receive it are given to the devil.' However, Muirson still held on, until he had firmly fixed the foundation of the Church in Connecticut, but died at the early age of thirty. Colonel Heathcote has numbered among his descendants Bishops De Lancey and M'Ilvaine.

In Albany remarkable success attended the labours of Mr. Barclay among the Indians. In 1743, besides the whites, he had 500 Mohawk Indians in his congregation. For the instruction of their children he opened a parochial school, under the conduct of two native teachers.

Among zealous benefactors to the American Church, we must not omit mention of the

famous George Berkeley. He had become possessor of a handsome estate, and resolved to endeavour the conversion of the Indians by means of a college, and with that view gave up his deanery, worth 1,100*l.* a year, and settled at Newport in 1725. He had obtained from George I. a charter for his proposed college, and from the Prime Minister, Sir Robert Walpole, the promise of an endowment of 100,000 dollars. Pending the arrival of the promised money he bought a country house, and there wrote most of his celebrated work, 'The Minute Philosopher,' while he did not neglect the sacred duties of the ministry, for he held services in Trinity Church, New York. But the succour never came. He waited for seven long years in vain, and spent most of his private fortune in America. Though sadly disappointed, he was still generous in his love for America. To Trinity Church he gave a beautiful organ,

and to Yale College the estate he had bought, as well as his fine library. On his return to Ireland he was made Bishop of Cloyne. One day, while listening to his wife reading one of Sherlock's sermons, he died suddenly, so peacefully that no one knew of it until his daughter came to offer him a cup of tea.

A glance at Pennsylvania as we pass along does not exhibit the Quakers as quite faithful to their profession of liberality and charity, though they named their principal settlement there 'Philadelphia,' i.e. Brotherly Love. Though it was specially provided in the grant made to William Penn in 1680, that when twenty persons should petition the Bishop of London for an Episcopal minister their petition should be granted, English Church people were from the first treated with jealousy and severity: 'treacherous, schismatical, intruding,' were the epithets applied to them. A convert from the Quakers, George

Keith, said by Bishop Burnet, who had been his pupil, to have been the most learned of the whole body, having gathered a congregation, sent a petition in 1686 to the Governor of Maryland, declaring that there were a very large number of Church people destitute of ministrations, and the Bishop of London sent a Mr. Clayton, who built Christ Church, and on his death two years later he had a congregation of 700. The Quakers declared that his teaching was 'the doctrine of devils.' Two years passed before another clergyman was sent ; then came Dr. Evans, whom King William III. subsidised with 250 dollars a year, besides what was paid by his congregation. His ministry was signally blessed by God. In no province did the Church take deeper root than in Pennsylvania. In 1714 Dr. Evans writes home, urging his need of an assistant. He had nine separate congregations, to each of which he ministered in turn.

His testimony, indeed, to the state of feeling which such success entailed is in harmony with all Christian history: ‘It is the unhappiness of such as are placed in these parts of the world that the more diligent they are in the service of the Church, the more zealous for the honour of God and the salvation of man, the more careful to exterminate profaneness and immorality, the more and greater enemies they create to themselves.’

In 1726 there were 800 communicants in Philadelphia, and fourteen churches in the province. Still Church growth everywhere was lamentably slow. What wonder, under such a lethargy as the records which we have given indicate? ‘How shall they preach unless they be sent?’ And even this slow growth was checked by the preaching of Whitfield in 1740 and 1741. Professing great friendship for the Church, he set her canons, clergy, and rubrics at nought, from

one end of the land to the other. Of Archbishop Tillotson he declared, in a letter which he published, that he ‘knew no more of Christianity than Mahomet.’ Alexander Garden, of Charleston, the Bishop of London’s Commissary, remonstrated with him. Whitfield responded by preaching from the text, ‘Alexander the coppersmith did me much evil, the Lord reward him according to his works.’ That Mr. Garden was a wise and good man was shown by his unremitting zeal to improve the moral and social condition of his flock. When too many ministers of religion of all kinds avoided negroes, and one wrote to the S.P.G. that in his opinion the attempt to evangelise them was worse than futile, he had a flourishing negro school. The Society encouraged him by sending a large number of Bibles, Prayer Books, Tracts, Spelling Books, for their use.

The opinion had now become general

among the colonial clergy that a Bishop for America was indispensable. Letters came from every province to the Bishop of London and to the Propagation Society, declaring that it was a subject fraught with gloom to the Church at home as well as in the colony that work should be thus paralysed.

Everywhere, heretofore, Christian missionaries, from the Apostles downwards, had sought to replenish the ministry from the people among whom the Church was planted. But hither came men with no common bond of visible unity, no directing head, no man with commission to ordain. The Church was like a hostile garrison in a strange land. Any young American who desired to enter the ministry must cross the Atlantic to receive his orders. Of those who did so—and there were many—one in five died on the way. Small-pox, then the most dreaded of all diseases, was especially fatal to Americans who visited England.

Hence the clamour grew louder every day for an American Episcopate. 'We beseech you to appoint a proper ecclesiastical authority among us, that we may regulate our discords before they grow inveterate, and stop our wounds before they bleed to death. Alas! what devastations have been made because the means of redress are removed so far from us!' So wrote Mr. Ross. And Mr. Neill, in 1767: 'Such, alas! are the misfortunes and, I may say, persecutions that attend the poor distressed Church of England in America, that while the Dissenters can send out an innumerable tribe of teachers of all sorts, without any expense, we must send 3,000 miles across the Atlantic, at an expense sometimes of all we are worth, and at the risk of our lives, before we can have an ordination.'

To this request the Dissenters started a fierce opposition, almost as bitter as was afterwards made to the Stamp Act and the

Tea Duties; and they professed as much affection to the Church as the Liberationists do now, and persuaded some of the clergy that it was in *their* interest that they opposed. As soon as a Bishop came, all clerical liberty would be at an end, they said. And the lying words so far prevailed that some of the clergy opposed the movement, and declared that sooner than have any Church official superior to Commissary or Governor, they would forego the blessing of Confirmation and clerical discipline. And, moreover, the opposers found large sympathy amongst the laity; the argument used to *them* being, that whereas the independence of the colony was clearly drawing nigh, this movement for Episcopacy was only an under-hand movement on the part of the Court for the sake of strengthening the royal power. Consequently, when *two clergy* of Williamsburgh published a pamphlet deprecating a

transatlantic Bishop, the Legislature of Virginia passed a unanimous vote of thanks to them. It is only fair to record this in proof of the fact that the non-establishment of a Bishop before the Revolution is not to be laid to the door of the English Bishops. They were ready and desirous to consecrate, but were continually prevented by State interference. Once, in the beginning of the eighteenth century, so near did the hope seem, that even an episcopal residence was bought at Burlington, in Vermont. Many times the records of the English Parliament tell that the Bishops expressed their regret at the delay. In 1763 Archbishop Cornwallis prepared a scheme for an American Episcopate and laid it before the House of Lords. The Ministry promised to take it up, but the mutterings of a terrible storm were in the air, and until its fury was past, the desire of the faithful was unattainable.

CHAPTER V.

The Declarations of Independence and Separation from England of the United States—Attitude of the Clergy—Low Condition of the Church—Seabury—His early History—His Election as Bishop—Goes to England for Consecration—Difficulties—Longacre, November 14, 1784—Joy of his Flock—Dr. White—Organisation of the Church.

THE war which deprived England of her fairest colonies began at Lexington, about fifteen miles from Boston. On April 18, 1775, the first blood was shed there in a skirmish in which an American Militia defeated an expedition which General Gage sent to destroy their stores. Many Americans were loth to separate from the mother country, but the progress of events was all one way; the Declaration of Independence was signed on July 4, 1776, and the Independence was

acknowledged by England November 30, 1782.

The clergy, as a body, have always shown themselves opposed to political revolution. This may be taken as praise or blame, we merely say it is undoubtedly the fact. They know that Christ paid willing tribute to Cæsar, and that His Apostles said, ‘The powers that be are ordained of God;’ and therefore they have generally taught that it is the duty of every citizen to honour and obey the civil authority and submit himself to the rule of his lawful governors. Civil revolution in its progress is ruinous to the arts of peace, as well as to morality, religion, and education. It may be a necessity, but it is not their business to foster it, though they may feel it their duty to acquiesce in it. It was therefore under a sense of duty that a majority of the clergy remained loyal to the parent government at the Revolution.

The same holy book which bade them fear God, also said, ‘Honour the king.’

But their temporal interests pointed in the same direction. We have already said that for a good while before the war an estrangement had been growing up between the clergy and their vestries. The latter had continually been harassing their clergy as to their incomes. To take one instance of many. We have seen how the Legislature had settled to pay stipends in tobacco. Now we come on a fresh enactment. The vestries took the option of paying the tobacco in kind, or at a money rate of twopence a pound. This awakened a feeling of indignation in the clergy ; they met and put forth a spirited protest against such an unlawful act. What wonder that they were led to cling more tenaciously to the Mother Church and mother-land for support ? Sometimes they appealed to the law. But juries

were against them. When the judges clearly proved the law on their side, juries in five minutes brought in a verdict of a halfpenny damages. The advocates of the popular side hesitated not to call the king ‘tyrant.’ Many of the laity joined the Dissenters to express their hatred of the Government.

Jefferson, an infidel, tells with great glee in his Memoirs, how, thinking that ‘the appointment of a day of general fasting and prayer would be most likely to call up and attract attention, he rummaged over the revolutionary precedents and forms of the Puritans, and looked up a resolution for appointing a day of fasting, humiliation, and prayer, to implore heaven to avert from us the evils of a civil war.’

Yet, notwithstanding that there was so little reason for the clergy to favour the Revolution, a considerable number of them sanctioned the Declaration of Independence.

When the first Congress was opened, an Episcopal clergyman officiated as chaplain, and most of those in Pennsylvania observed the appointed day of prayer. Wherever, through the colony, any minister refused to read the prayer for Congress, his congregation left the church, and in some cases the churches were shut up. One of the most eager of the Revolutionists was Roger Atkinson, grandfather of the late Bishop of North Carolina. Yet it is said that he who was so headstrong and restless in politics, in religion was ‘moderate, mild, and saintly.’

But it would be profitless work to gather together the records of conflict among the clergy on this point. Who does not see how inevitable it was that such a question should set friend against friend, and brother against brother? Their strifes are over now. We have walked before now over the once bloody field of Towton, and seen the white and red

roses mingling together over the graves of the slain—fit emblem of the peace which returned to those who once fought so fiercely. Not more hearty and deep is the amity which has followed the great Western conflict in the hearts of those who once believed it their duty to fight to the very death against one another.

During the progress of the Revolution, whilst all classes suffered, the clergy suffered most severely of all. Even in times of peace their salaries hardly preserved them from beggary, but now the laity found themselves so heavily burdened that they could not pay even the small pittance hitherto awarded, the glebes became worthless, and the clergy-houses fell into decay. One minister, James Craig, of Lunenburg County, who, by uniting the practice of medicine and vigorous tillage of his glebe with his clerical duties, was able to provide his household with comforts, owned

among other possessions a valuable mill. The British general, Tarlton, hearing that he was a good patriot, and that the American army used the mill for a storehouse, burnt the mill and the farm, seized all the sheep for his army, and threw the flour and meal into the river. In like manner William and Mary College, which up to this time had been the most richly endowed in America, having an annual income of 20,000 dollars, was pillaged and burned, and all its valuable manuscripts destroyed, because three professors and thirty students had joined the popular cause. When it arose again from the dust a fierce hatred against the mother country had been engendered within its traditions, and unhappily, at this moment, French influences were brought to bear upon it, and thus it was that the teaching of the Encyclopedists deeply infected it. It lost its hold upon the affections, not only of Conservatives and old

Loyalists, but also of religious Republicans and its superiority died.

When at length the war came to an end, and the great Republic took its place among the nations, the Church was in the very lowest state of depression. Most of the churches were in ruins or deserted, the few clergy who were left were hated as supposed Royalists, and their incomes had all disappeared. When the war began Virginia had 164 churches and 91 clergy. At the end 95 churches had been destroyed, and only 28 clergy remained. Yet God had not left Himself without witness, and enough remained of noble, pious, zealous spirits amongst the priesthood to raise religion, through the grace of God, from the slough of despair. Two names, however, seem to rise above all others; they are Samuel Seabury and William White.

Seabury had graduated at Yale College in 1748, and had studied medicine in Scotland,

but afterwards changed his choice to that of holy orders. He was ordained by the Bishop of London in 1754, and became rector of Christ Church, New Brunswick, New Jersey. During the great war he remained loyal to King George, and for part of the time was chaplain to the army in New York. When the English cause was seen to be hopeless, the other side had so great a respect for Seabury that Churchmen readily welcomed him in his desire to restore animation to the afflicted Church. It was in Connecticut that the clergy were the first to rally to the rescue of a cause which to the world seemed lost, and they saw at once that the first step to be taken was to obtain the Episcopate. And thus it was that they assembled in 'a house still standing in Woodbury, Connecticut,' says an American writer, 'an interesting relic of a great epoch in American ecclesiastical history,' and unanimously elected Seabury to be their first

Bishop. As soon as possible after the election he started for England to be consecrated, arriving in June 1783. But here he met with most serious difficulties, which nothing but unflinching zeal could surmount. The English Bishops were willing to consecrate, but without an Act of Parliament the Archbishop could not do it, because no subject of a foreign State could take the oath of allegiance, and the Archbishop had no power to dispense with it.

Seabury was, therefore, in a strait. Parliament might indeed provide for the consecration, but there was no telling how long an interval might elapse first, and he would not return without the boon which had been so earnestly asked for. He therefore directed his steps towards Scotland, a country which had become dear to him whilst he studied medicine there, and in which he had much loved and valued the Episcopal Church which the Nonjuring Bishops had set on foot.

The idea of consecrating a Bishop for America was not absolutely novel there. Before the recognition of American Independence, Dr. George Berkeley, son of the great Bishop whose love for America we have already seen, had expressed a hope that 'important good might ere long be derived to the suffering and nearly neglected sons of Protestant Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland.' He saw with remarkable foresight that an opportunity offered for the introduction of Episcopacy on an independent footing at this moment, which ought to be seized before the revolted colonists should set up an establishment of unepiscopal character. Berkeley was a man of high character and position, a Canon of Canterbury, and intimate friend of Archbishop Secker, and two years before had refused an Irish bishopric.

Bishop Skinner, however, saw difficulties. The English people, he said, were always suspicious of the Scottish Episcopal Church for having received the succession from the Nonjurors, and if they found the prelates corresponding with the revolted colonists they would persecute them. Berkeley responded that the Scottish Episcopal Church itself was a proof that an Episcopal Church could exist without Act of Parliament, and was so earnest, that when Seabury's application came, and Berkeley was able to assure Bishop Skinner that the Archbishop of Canterbury would not disapprove of the consecration, it was settled. Accordingly, on Sunday, November 14, 1784, 'in an upper room' at Longacre, Aberdeen, Samuel Seabury was consecrated as Bishop of Connecticut.

We will give the story as it was told at the Centenary celebration at Aberdeen. 'The consecration was performed by the Primus,

Bishop Kilgore of Aberdeen, Petre, Bishop of Moray and Ross, Rose of Dunkeld and Dumblane, and Skinner, coadjutor of Aberdeen. The latter preached the sermon.

‘Alexander Jolly, afterwards the saintly Bishop of Moray, held the book while the solemn words of consecration were pronounced, and was the first to receive the Episcopal benediction of the American prelate. The place of consecration was the upper room of a house in a narrow lane between Broad Street and North Street, then, as now, known by the name of Longacre. The members of the Episcopal Church could not venture to erect a building for the exclusive purpose of Divine worship, and the house was used partly as a chapel for the congregation under the special charge of Bishop Skinner, partly as the dwelling place of the Bishop himself. The building does not now exist, but on its site a chapel for the same congregation, since

known as that of St. Andrew's, Aberdeen, was erected in 1795. That chapel was never consecrated, and when the present St. Andrew's Church was built in 1817 the former building was sold to the Wesleyan Methodists. On their leaving it, it was used, as it still is, for commercial purposes.

‘ On the day following the consecration, the Scottish Bishops and Bishop Seabury met in Synod and agreed to certain articles intended, as the document itself bore, “to serve as a concordate or bond of union between the Catholic remainder of the ancient Church of Scotland and the now rising Church in Connecticut.” The articles contained a declaration to the effect, that “as the celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, the Bishops aforesaid agree in desiring that there may be as little variance

here as possible ; and although the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the usual primitive doctrine and practice in that respect which is the pattern the Church of Scotland has copied after in her Communion office.'

We may anticipate for a moment here, to quote the language of the clergy of Connecticut, on receiving from the Scottish Bishops a pastoral letter announcing the consecration. This is their response:—

‘Greatly are we indebted to the venerable fathers for their kind and Christian interposition, and we heartily thank God that He did, of His mercy, put it into their hearts to consider and relieve our necessity. Our utmost exertions shall be joined with those of

our Bishops to preserve the unity of faith, doctrine, discipline, and uniformity of worship with the Church from which we derived our Episcopacy, and with which it will be our praises and happiness to keep up the most intimate intercourse and communion.'

Whilst Seabury was in Europe, American Churchmen were not idle; they saw how needful it was to take steps for consolidating their Church and binding the clergy and congregations of the different States into union. Three clerical delegates from each of the States of New York, Pennsylvania, and New Jersey, assembled at Brunswick in the latter State in May 1784. Four laymen from New York, who happened to be at Brunswick on business, were asked to attend. The meeting was presided over by Dr. William White, a man of fervid piety, who from early youth had been deeply impressed with the desire to take holy orders, led thereto by

the influence and prayers of a godly mother. He was mild in manners, meek and tolerant, and yet firm in holding his own views. He had been ordained by the Bishop of Norwich in 1772, and became rector of a church in Philadelphia, but on the outbreak of the War of Independence had openly and at once joined the American cause. He is said to have been the only Episcopal minister left in the State of Pennsylvania at the end of the war. He now was justly regarded as likely to show wisdom in the difficult task of constructing the American Church. George Washington was a regular worshipper at his church, and had supreme confidence in him. The first day's deliberations of the delegates was spent in laying down general principles of Church Union.

The following were the principles they arrived at as a basis:—

‘1. That the Episcopal Church is, and

ought to be, independent of all foreign authority, ecclesiastical or civil.

‘ 2. That it hath, and ought to have, in common with all other religious societies, full and exclusive powers to regulate the concerns of its own communion.

‘ 3. That the doctrines of the Gospel be maintained, as now professed by the Church of England, and uniformity of worship continued, as near as may be, to the Liturgy of the same Church.

‘ 4. That the succession of the ministry be agreeable to the usage which requireth the three orders of bishops, priests, and deacons ; that the rights and powers of the same respectively be ascertained, and that they be exercised according to reasonable laws to be duly made.

‘ 5. That to make canons or laws, there be no other authority than that of a representative body of the clergy and laity conjointly.

‘6. That no powers be delegated to a general ecclesiastical government except such as cannot conveniently be exercised by the clergy and laity in their respective congregations.’

In some discussions that followed, White saw that there were fears on the part of some of his brethren lest material changes might be made which would estrange the Mother Church of England from them, and he counselled an adjournment for a few weeks, inasmuch as Bishop Seabury had not yet returned. It was agreed to, and they parted in manifest good will and hopefulness. The wisdom of the decision was shown when they met again at New York in October 1784. Seabury was still in Europe, but convictions had deepened, and a settlement was clearly in happy prospect. It was then agreed that there should be a General Convention of the Episcopal Church in the United States,

that the Church in each State should send clerical and lay delegates to it ; that this Church should maintain the doctrines of the Gospel as now held in the Church of England, and should adhere to the English Liturgy as far as was consistent with the difference of the forms of government in the two countries ; that in every State there should be a Bishop who should be considered a member of the Convention by virtue of his office, that the clergy and laity assembled should deliberate in one body but vote separately, and no act should be considered binding unless approved by a majority of both. The first meeting of the proposed Convention was fixed for the following September at Philadelphia.

CHAPTER VI.

The First Convention—‘The Proposed Book’—Dangers ahead
—Surmounted—New Bishops—First Consecration in
America—Death of Seabury—And of White.

It is not to be wondered at that there was a good deal of anxiety, one may even say alarm, at the novelty of the situation. The position given to the laity in legislation was received by the clergy with great reluctance, and the fears were strong lest the Common Prayer Book should be unduly tampered with. However, on September 27, 1785, the Convention met. There were sixteen clerical and twenty-five lay delegates from the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and Carolina. Bishop

Seabury had returned from England, but he was not present, and Dr. White was chosen president.

Naturally the chief interest was centred on the Liturgy; and the English Book of Common Prayer with the Articles, as altered and published by that Convention, is known in American theological literature as 'The Proposed Book.' Then came the question of Seabury's consecration. Most of the members admitted its validity, but there was a unanimous desire that the Episcopate should be obtained from the English Bishops also, and an address was drawn up to the Archbishops and Bishops of the Church of England, declaring their desire to perpetuate a union with the loved Mother Church, and asking them to consecrate such divines as the delegates might choose. The meeting then adjourned until June 1786, in order to give time for the reply from England. But two

proposed articles of Church government stood in the way. The one was that a Bishop should be a member of the Convention by virtue of his office, but should not preside over its deliberations. The other was that the clergy should be amenable to the Convention only for their conduct. There were strenuous objections to these proposals in America itself, and the English Bishops declared them opposed to the spirit of the whole Catholic Church from the beginning, and subversive of the Episcopal office. Then also the 'Proposed Book' was declared by the Bishops, after examination, to have many wise features, but to exhibit other changes of too grave a character to be sanctioned by them. These were the omission of the Nicene and Athanasian Creeds, and of the article of Christ's descent into hell in the Apostles' Creed. These obstacles removed, the Bishops expressed their belief that an Act

of Parliament could be obtained authorising them to proceed to consecration.

Accordingly the Convention met again in June 1786, and, after a grateful acknowledgment of the kindness of the reply, the changes in the 'Proposed Book' were taken in hand. There had been grave forebodings of shipwreck, but happily they were not realised. The debate was full and earnest, but never angry. The radical changes were rejected, except that the Athanasian Creed was put into the same category as the Articles, and not ordered to be used in public worship. Three divines were selected for new Bishops: Dr. White, rector of Christ Church, Philadelphia; Dr. Samuel Provoost, rector of Trinity Church, New York; and Dr. Griffith of Virginia. Unfortunately the last-named was prevented by domestic troubles and the impoverished state of his church in Virginia from sailing to Europe with his brethren.

The voyage of the two others was remarkably prosperous; it was made in eighteen days, the shortest time in which the Atlantic had yet been crossed. On February 4, 1787, they were consecrated in Lambeth Chapel by the Archbishops of Canterbury and York, and the Bishops of Bath and Wells and Peterborough. From that day Lambeth Chapel has been a spot specially dear to the American Church.

Of Dr. White we have already spoken; a few words of biographical notice are due to the memory of Provoost. He had taken a first class degree at Columbia College, then had crossed to England to pursue his studies at Cambridge, and had done so with distinguished success. Having been ordained, he returned to New York and became assistant minister at Trinity Church. But some of the congregation objected to him that he was not sufficiently evangelical, and that he was in

sympathy with the rebels, whereupon he resigned his post and retired to a small farm, where he divided his time between agriculture and literature. At the close of the war, his political sentiments made him a favourite. He was nominated as a delegate to Congress, but declined it. Then several churches were offered him, but these also he declined. Early, however, in 1784, he received an unanimous call to be rector of Trinity Church, New York, and this he accepted, and returning to New York with his family, took possession of some property which had been confiscated.

The two newly consecrated prelates re-embarked without delay, and landed on a bright Easter day—glorious omen for the American Church. In the same year the Church of England gave to the American colonies which remained to her Bishop Inglis, who may therefore be regarded as the first

Missionary Bishop. During the progress of the war many of the clergy of the States had fled to Nova Scotia, which now on their earnest petition was made into a Bishopric.

The Church in the United States had thus an Episcopal head, and it hence became a matter of grave importance to provide for perpetuating the Episcopate which had been so hardly obtained. The subject was pressed upon the first General Convention of the Church by the clergy of New Hampshire, who petitioned that the Rev. Edward Bass, whom they had elected Bishop of Massachusetts, should be consecrated forthwith. The Convention acted promptly and wisely. They declared by resolution that the Church in the United States was now possessed of a complete order of Bishops through both the English and Scottish lines, that these Bishops were fully competent to consecrate others and to perform all other Episcopal acts, that

deputies from the Church in New England should meet the three Bishops and unite with them in framing articles of union and discipline, and that an address should be forwarded to the English Bishops gratefully acknowledging what they had done, and requesting their approval of the present proposals. The Constitution was then revised in some important particulars. There were to be two houses, one known as the House of the Bishops, and the other as the House of clerical and lay representatives; and in the latter, whenever the representatives wished it, the members of that house were to vote by order. It was further provided that the Triennial Convention should meet in the month of September, and also whenever special occasion should arise. May was substituted for September a few years afterwards.

In answer to the address, the Archbishop of Canterbury expressed the opinion that it

would be well to have the English succession complete in the American Church, and as it was usual to have at least three Bishops to unite in the act of consecration, he desired that another Bishop should be elected and sent to England. Accordingly, the Rev. James Madison, President of William and Mary College, was elected by the Convention of Virginia, Dr. Griffith having died, and he was consecrated at Lambeth in 1790 by the Archbishop of Canterbury, assisted by the Bishops of London and Rochester.

But the American Church was careful to recognise the full validity of Seabury's consecration, and he took his seat among the Bishops without any discordant voice. A warm congratulation was received from the President of the States, General Washington. According to a report issued in 1792 there were 176 clergy in the States, to a population of 3,100,000 persons. Let us not forget that

in the same year Dr. Thomas Claggett was consecrated Bishop of Maryland in Trinity Church, New York. It was the first Consecration Service performed by American Bishops. Provoost was the consecrator, all the other Bishops assisting him. And from that time, with true American energy, the Church across the Atlantic pushed its way vigorously into the States in which as yet she was unknown. That there had been such States appears from a letter of Mr. Fontaine, who, having visited the chief town of North Carolina in 1728, wrote: 'I believe this is the only metropolis in the Christian or Mahometan world where there is neither church nor chapel, mosque, synagogue, nor any other place of sacred worship.' Facts like these awakened a missionary spirit in the youthful Church, and in the Convention of 1792 the 'Board of Domestic Missions' was inaugurated. In the same Convention several new Canons

were made, and a service was provided for the consecration of churches founded upon that drawn up by Bishop Andrewes for Jesus Chapel, Southampton.¹ During this session Dr. Robert Smith was consecrated Bishop of South Carolina.

Soon afterwards (in 1796) good Bishop Seabury died. This revered father of the American Church had lived to see the object of his anxiety and interest completely organised and its polity established. His influence was constantly felt in that great work, and every part of it is said to bear the stamp of his wise counsel. Though unlike Bishop White, the one being the leader of the Conservative party, the other of the Revolutionists, they laboured together in perfect harmony; and if White showed vigour and originality, American Churchmen declare that they are as deeply indebted to Sea-

¹ See *Annals of the Diocese of Winchester*, S.P.C.K., p. 188.

bury for what he prevented as they are for what he did.

He was deeply loved by his clergy as a wise, affectionate father, who prayed for them as well as counselled them. To a newly ordained priest who appeared embarrassed at having to read to him he said, 'You have been reading books on elocution. Never mind them, and much less mind a few powdered heads in your congregation. When you enter the house of God, feel as anxious for the bread of heaven to nourish and sustain your soul as the child is for food. Then, after your silent prayers, you will look upon your congregation as fellow-sinners, perishing for want of the bread of life, yet capable of becoming heirs of immortal glory.'

He could be merry, too, as well as wise. On one occasion he paid an official visit to the parish of Middletown, and, as the

event was considered of importance, a singing-master was entrusted with the preparation of the music. The ambitious musician, believing he could rise to the occasion, discarded the old tunes and composed some of his own. Amongst other Psalms the 133rd was sung, in which the words ‘ran down his beard’ were repeated eight times. At dinner afterwards everything connected with the service was discussed except the music, concerning which the Bishop was silent, to the master’s great annoyance. So he asked a gentleman to open the question point-blank. ‘I dare say it was very good,’ said the Bishop when driven to bay, ‘but I sympathised so with Aaron that I could not attend properly.’ And on being asked to explain, ‘Why,’ he said, ‘I thought that that running down his beard eight times could not have left a single hair on his head.’ The company

relished it much, but the composer of the tune stamped his foot in a corner and exclaimed, 'The old fool! he knows nothing about music.'

His mitre is preserved in Trinity College, Hartford, Connecticut. Some of our readers may remember Bishop Cleveland Coxe's affectionate lines upon it in his 'Christian Lays and Ballads,' a little volume full of sweet memorials of the connexion between England and America.

With him let us connect the name of the venerable and saintly Bishop White, who died on July 3, 1836, at the age of eighty-eight. As a Churchman he was of the school of Tillotson and Burnet, but he was most loyal to Bishop Seabury. Thus, when the proposal was made, as we have seen, to omit the Athanasian Creed from the Prayer Book, and Seabury resisted this urgently, White supported him, and voted for its

retention in the Prayer Book, but without any rubric directing its use. And he said at once that he himself did not intend to use it. He also supported Seabury by voting for the placing in the Communion Service the prayer of invocation and oblation. He was very well read, and firmly maintained his ground against lax views in either theology or morals, setting himself like a rock against any relaxation of the law of divorce, and looking closely after careless and neglectful ministers. He is said never to have been absent from a General Convention as long as he lived, and took part in the consecration of every Bishop until his death, the last being Bishop Kemper. He feared not yellow fever, cholera, or any other epidemic, but when such came he used to place his family beyond the reach of danger, and then take his daily round amidst the victims of pestilence. He preached regu-

larly every Sunday until he was eighty years old, and occasionally until his death. The streets of Philadelphia put on universal mourning on the day of his funeral, and by public subscription his portrait has been placed beside that of Washington in Independence Hall.

CHAPTER VII.

Early Difficulties and Troubles—Eminent Bishops of the Church—Hobart—Chase—Samuel Gunn the Lay Reader—A slight Discord, ‘Baptismal Regeneration’—Missionary Operations begun—Rule of Procedure—Multiplication of Dioceses.

It must not be supposed that the American Church has proved an exception to all the other churches of Christendom in having uninterrupted prosperity and keeping free of trials and anxieties. The apathy which had settled for so many past years on the face of the land was not to be shaken off at once. No general outburst of zeal followed the establishment of the Episcopate, and in some States the Church for a while barely existed. Many evidences exist of the poverty in which the clergy had to live. In Virginia religion

seemed to be ready to die ; in Maryland, in 1803, half the churches were vacant for lack of ministers ; nearly all ministerial support had ceased. In Pennsylvania the old parishes were just able to keep going ; no new ones could be attempted. Is it to be wondered at ? The people had been neglected, and as a natural result there was a low tone of feeling and of doctrine everywhere. There was no knowledge of the character or the distinctive claims of the Church, of her Divine origin, of her Apostolicity ; what men knew best was that the shepherds had been careless, and that many of the clergy had disgraced their calling. Men joined her languidly, not because holy pastors of her communion had stood up in past years and bowed rugged hearts by their faithfulness in proclaiming the everlasting Gospel, but only because, amid conflicting opinions, her communion seemed on the whole the best, and her liturgy

attractive. They were rather patrons than dutiful children, and under their patronage the ministry was almost starved ; and while the parochial clergy could hardly buy food, a Bishop was grudgingly granted a horse to go on visitation through a diocese of 70,000 square miles. And yet the laity were rich.

At the beginning of the century there were seven Bishops in America. Eleven years later there was a serious fear that the Church would have to go to England again to complete her Episcopate.

We have seen how Seabury, the ‘ High,’ and White, the ‘ Low ’ Churchman, had worked together harmoniously, how both one and the other were necessary for the firm establishment of the Church. Bishop Madison was a good scholar and a courteous gentleman, but he seemed to have little zeal and little energy. Provoost proved cold and harsh in his theological views ; those who disliked him charged

him with being a Socinian. He laid his resignation before the Convention in 1800; his wife and son had died within a year, and he felt his duty irksome and no comfort or blessing to him. The House of Bishops refused to allow what might prove an inconvenient precedent, but they agreed to consecrate Dr. Benjamin Moore as his assistant now, to succeed him at death. It was a very wise choice, for Dr. Moore was a man of vigour of character as well as of gentle disposition.

When the Convention met in 1811 there were only two members of the House of Bishops present. Bishop Provoost was stricken with paralysis; his assistant was so ill that the physicians forbade his leaving his room. Bishop Claggett also was in bad health; Bishop Madison was detained by urgent duty at William and Mary College. Two Bishops elect were presented for consecration, the Rev. John Henry Hobart, as assistant of New

York, and the Rev. Alexander Victor Griswold of Massachusetts. To perpetuate the succession, Bishops White and Jarvis resorted to the infirm Bishop of New York, and the consecration was happily effected.

Bishop Hobart's appointment was a happy turning point in the history of the American Church. His early life is very interesting. He was educated as a Puritan, but was drawn on to adopt Church principles, and though fair worldly opportunities offered themselves to him, he turned away from them to the ministry of Christ. In a book he published six years before he became a Bishop, he declared that his principles might be briefly expressed thus:—‘That we are saved from the guilt and dominion of sin by the Divine merits and grace of a crucified Redeemer, and that the merits and grace of this Redeemer are applied to the soul of the believer by devout and humble participation in the ordi-

nances of the Church, administered by a priesthood who derive their authority by regular transmission from Christ, the Divine Head of the Church and the source of all the power in it.'

The happy fruits of Hobart's Episcopate very soon began to show themselves. The laity learned that there is a visible Body of Christ, in which each member bears his part, and is bound to pray and labour for the rest of the members. *Union* became a principle of action as it had never been before. The Book of Common Prayer was really studied, and the dissemination of it within the two years that followed Hobart's consecration was four times what it had been the year before. And the attention to the outward framework of the body did not for a moment withdraw the Bishop's attention from the secret fountains of its spiritual life. Both by precept and holy example, he taught his flock that all

outward things were but means to an end, and that end to love Christ and to be found in Him.

His visitations were a delight to his people, and he showed his interest in them not only by his earnestness of preaching, but by such small details as improving parsonage gardens and planting trees for shelter for them. And while sharp men of the world loved to listen to him, the compliment of the Presbyterian farmer of the backwoods should not be forgotten. 'I was a little afraid of your Bishop at first ; but I soon got over that, for he is the cleverest man I ever saw in my life, and no more of a gentleman than I am.'

It was largely owing to the holy and wide influence which Hobart exerted that the Episcopate suddenly began to increase.

In 1814, Dr. Theodore Dehon was consecrated to South Carolina, and Richard Channing Moore to Virginia ; next year,

James Kemp to Maryland, and Dr. John Croer to New Jersey. In 1817, there being a large Convention assembled, the opinion of the members was taken as to the desirability of a Theological School, and it was resolved that there should be a general seminary established at New York. This admirable institution still flourishes. According to the official report of this year there are 69 students. The Dean is Dr. E. A. Hoffman. The income is about 27,000 dollars a year. Since then several other local or diocesan theological seminaries have been founded, among them one in North Carolina for coloured clergy.

We must not omit mention of another Episcopal consecration, that of Bishop Chase. Up to this time the tide of civilisation had flowed but little Westward. On the Atlantic and near the mouths of the great rivers a large population had grown up, and though it was

only two centuries since colonisation had begun, all was now under cultivation. But move away to the West, and there as of old were the trees of the giant forest, only here and there a few squatters who had made each for himself a clearing on the edge by axe or fire, and lived in a log hut and provided himself with food by his gun. A little further, and you were among the endless shadows of the dark trees, in the lurking place of the red men. Years went by, and the white population was continually on the move further West. Many were men who had fled from justice, many restless enterprisers ; they lived perforce lives of heathens, as far as any earthly care went ; churches, ministers, sacraments they had none. To these Bishop Hobart, always eager, as with the spirit of St. Paul himself, that the whole world might know Christ, now gave his attention, and he pressed upon the Church the duty of sending

missionaries to them. The greatest of the pioneers of these was Samuel Gunn, a pious and devoted layman, who with his family moved from place to place, as lay reader, and at length reached the wild and lonely banks of the Ohio, then almost an unknown river. Sailing down its silent solitary stream in a raft boat, he came at length to a small settlement of ten or twelve houses, where he settled. Here he established a service of prayer and praise in the language of the Liturgy, and for many a day his family formed his sole congregation. But he never lost heart, and at length all the settlers joined him one by one. The place was poor, and as unhealthy as Martin Chuzzlewit's Eden. He lost one child after another, and read the service of hope over them as he buried them with his own hands. Presently, to his great joy, he learned that one of his great hopes was fulfilled in the appointment of Dr. Philander Chase to the Bishopric of

Ohio. It will be seen how Gunn had succeeded in inspiring the love of the Church in the people, by the fact that twenty bushels of corn were more than once given for a copy of the Prayer Book.

Now, from time to time a clergyman appeared among the little flock, coming fifty miles for the purpose, to administer the Holy Eucharist. Such was Samuel Gunn's work. Good and faithful servant. He lived till 1832.

Bishop Chase's noble labours in the sphere to which he had been called form a splendid chapter in Church history, but would take space which we have not to give.

A noticeable incident occurred in 1820, at the opening of the Convention at Philadelphia. Bishop Moore of Virginia preached the opening sermon, and took occasion to bring forward the subject of Baptismal Regeneration. This drew forth sharp adverse criticism, and the venerable Bishop White came to the

rescue. ‘It is to be lamented,’ said he, ‘that this part of the sermon should cause displeasure, since it treated of a doctrine which we have been taught to lisp in the earliest repetitions of our Catechism ; which pervades sundry of our devotional services, especially the Baptismal ; which is affirmed in our Articles also ; which was confessedly held and taught during the ages of the martyrs ; and the belief of which was universal in the Church until it was perceived to be inconsistent with a religious theory, the beginning and progress of which can be as distinctly traced as those of any error in Popery.’

Next year, at a special Convention, the ‘Domestic and Foreign Missionary Society’ of the American Church was organised. Notice of it was sent to the Missionary Societies of the English Church, and congratulations were returned. This Society also has been blest with much success. Besides thirteen Mis-

sionary Bishops in home fields, of which we shall speak hereafter, there are at present 347 missionaries ; 41 are engaged among the coloured people of the South, 25 among the Indians, some of them being natives ; 10 of the Missionary Bishops work regularly in well-established schools. There are foreign missionary stations in each quarter of the world. And attached to some of them are medical missions.

In 1832 a rule of precedence was established by the House of Bishops, namely, that the presiding Bishop should be he who had been first consecrated, and when two were consecrated together seniority should be determined by priority of election. On this occasion Dr. John Henry Hopkins was consecrated Bishop of Vermont. He was the presiding Bishop at the time of the Pan-Anglican Synod in 1867. No one who saw him is likely to forget that old man's handsome face

and snowy hair and beard. With him was also consecrated the pious McIlvaine as Bishop of Ohio. He, too, was a remarkable power at that Synod. Like Seabury and White in older time, these two represented respectively the 'High' and 'Low' views of Churchmanship.

At first the dioceses, as in our own heptarchy, were commensurate with the States, and were known as State Conventions. In 1789 this name was changed into Dioceses. By the Convention of 1835 provision was made for the division of dioceses when they were found too large for one Bishop. This was the last Convention presided over by good Bishop White. Thus he had lived to see his Church not only organised, but her polity brought out of weakness into a high state of efficiency and strength.

CHAPTER VIII.

The Civil War—Anxieties concerning Church Unity—They are resolved—The Pan-Anglican Synod—The Prayer Book—Subsidence of Party Spirit—A Bishop's Pastoral Analysed—Canons of the Church—Organisation—Conclusion.

THE great Civil War in the States, which began in 1861 and closed in the spring of 1865, caused grave fears that a permanent separation would result between the Church in the Northern and Southern States. Happily the fears were not realised. Before that terrible episode in American history not a ripple had been produced in the deliberations of the Church by any political agitation. When, as the result of the war, the dioceses of the South could no longer meet in council with those of the North, the former, not

knowing what the result of the war would be, nor how long it would last, deemed it necessary to organise an independent Council, but did so in the following thoughtful terms : ‘ We are forced by the Providence of God to separate ourselves from the Protestant Episcopal Church of the United States—a Church with whose doctrine, discipline, and worship, we are in entire harmony, and with whose action up to the time of separation we were abundantly satisfied.’ During these years of anguish it was a consolation to both portions of the American Church that she had not in the least degree been the cause of the strife. And in consequence, as soon as the war ceased, a correspondence was opened between the Bishops of the North and the South, of the most fraternal character. The names of the Southern Bishops had never been dropped from the roll of the House of Bishops in the United States. Their seats had always been

ready for them when they returned to occupy them. In the autumn of that year a General Convention was held at Philadelphia, and two Bishops and a Bishop elect of the South appeared, and the breach was at once healed without sign of a scar.

The Pan-Anglican Synod in 1867 is memorable as being the first official visit of the daughter Church to England. It met at Lambeth Palace under the presidency of Archbishop Longley, whose name will long remain in the annals of the English Church as a synonym for gentleness and lovingkindness. The wish for such a meeting had been expressed by the American Bishops, but the formal proposal came from Dr. Lewis, the Bishop of Ontario. The Archbishop, after consultation with his brethren, issued his invitations, and the meeting began in the Chapel of Lambeth Palace, the same Chapel in which White, Provoost, and Madison had

been consecrated on the 24th of September, 1867. The service was, we need not say, the Holy Communion, the Archbishop being celebrant. The preacher was the eloquent Bishop of Illinois, Dr. Whitehouse ; his text was Colossians i. 24. There were seventy-six Bishops present, of whom nineteen were American. Churchmen who were living in London will remember with what delight these prelates were listened to in many a church. The Session lasted four days, and the good feeling thus created led to the meeting of a second Conference, summoned by Archbishop Tait in 1878. At this there were one hundred Bishops present, and there were many features which made it specially interesting. Thus, just before it opened came the thirtieth anniversary of the opening of St. Augustine's at Canterbury, and Archbishop Tait first welcomed the American prelates there. No one who was present will forget the beautiful

and touching sermon of Dr. Cleveland Coxe in the College Chapel, nor the thrilling words of the late Primate from St. Augustine's Chair, quickened as they were by the memory of the kindness which the American Church had shown to his son on his visit less than a year ago, the son who was now in his grave. Another remarkable feature of that Synod was the imposing service at St. Paul's Cathedral with which it was closed, and the sermon of the Bishop of Pennsylvania, Dr. Stevens.

The Prayer Book of the American Church is, we need not say, in harmony in every essential point with that of the Church of England, but the sequence of parts in the Communion office is that of the old Scottish Liturgy, a grateful reminiscence of her first Bishop's consecration. That Order is substantially the same as that of the First Prayer Book of Edward VI.

One happy point I mention with much rejoicing. A letter lies before me from an American Bishop, written with no thought of its being published, for the receipt of this volume will be the first intimation to him of my intention to write it. I hope he will excuse the liberty I have taken in printing this short extract. 'The Church life in this country has gained in one important respect, the steady and rapid subsidence of party spirit. The three Church schools have not perhaps actually disappeared, but even our current periodical literature bears hardly a trace of any animosity or bitterness or controversy between them. The real and formidable enemy to all religion is the old one,—the passion for material gain and luxury, eagerness for entertainment and display,—the vital and persistent trinity of world, flesh, and devil, leaving only a chilled faith and a shallow piety.'

Several pastoral letters lie before us ; it will give a good idea of the practical work of the Church if we analyse only one, addressed by a Bishop to his diocese. It begins with enumerating churches consecrated and founded, clergy ordained, and persons confirmed during the past year ; goes on to say that ‘church debts continue to decrease, and, what is better yet, so does the bad habit of making them.’ Then comes an appeal to pay the debt on the American Church at Rome, on which there is still a debt of 7,000 dollars. Then he points out signs for rejoicing and for sorrow. ‘Growth in numbers is what we have become accustomed to expect.’ And he humbly hopes that he sees signs of deeper and stronger religious life. He complains of the underpay of the clergy, which is seriously telling upon the supply of ministers.

‘How can we fail to suffer? When a citizen in any business yielding an income of

ten or five or two thousand dollars a year, tells me that a faithful presbyter who receives eight hundred a year receives enough, I take leave to disrespect his judgment, his knowledge, and his heart. He knows what clerks, school-teachers, and even coachmen, cooks, and bar-tenders get, male and female. Just at the time of life when gentlemen in other professions are reaping their largest returns, and are most sought after for their appreciated experience and wisdom, many a clergyman, after years of hardship, sees with alarm, by signs too distinct to be mistaken, that every hope of a tranquil old age for himself and those depending upon him is vanishing. The doom of anxious poverty is proclaimed in every white hair on his head. Both because these beloved and worthy servants of my Lord call me "Father," being of my family, and because a livelihood in my own order is not immediately so imperilled, I have a right

to say this. The fact that public attention is of late turned to this irreverent injustice is well ; but for one I have no hope at all from any such scheme as collecting a tax from some of the clergy who are paid more than their brethren because they require more, and then applying this tax to eke out the starvation-salaries of those who are paid far less than they earn and need. That sort of tariff would be a very slight healing of a very deep hurt. It will fail in practice ; nor will any such remorse as is expected pierce with compunction men capable of looking complacently upon the silence of sufferers whose delicacy, or helplessness, or sense of dignity smothers their groans. I know well enough what is said about taking the world as it is, and about the beauty of self-sacrifice in the lives of those who preach the Cross, and about the equitableness of paying out money to ministers in proportion as they draw out

money from the pockets of those they preach to. My answer is that the Church of God is on earth not to take the world as it is and let it remain so, but to make it what it ought to be—and that self-denials are just as good for a prosperous merchant or manufacturer or farmer as for a poor priest,—and that where a popular and fluent preacher is employed and supported because he eases finances or lightens pew-taxes, *there* is not a Body of Christ but a shrewd commercial establishment. Remember that God is not deceived by false names, and does not bless with salvation souls that traffic in his sanctities.’

After this straightforward and vigorous protest, the Bishop goes on to lift his voice against raising funds by entertainments of a dangerous character (even including gambling) at solemn seasons.

‘When baptised persons of either sex arrange parties of pleasure or popular ex-

cursions at sacred seasons, or at hours when the clergyman has appointed solemn services in the church, or with such surroundings as to make them inconsistent with their spiritual obligations, they must expect no countenance whatever from me in any difference which may arise between them and those who are set over them in the Lord. I give notice that when the ladies of a parish descend so far as to lay plans during Lent for a gay diversion in a play-house in Easter week, with dancing and feasting, and are heard of as hawking tickets about the town in the days which commemorate our Saviour's agony on the Cross, from which He cries to us to count it our glory if the world hates us because we cling to Him, they must be told that they are not only lowering themselves in the eyes of their neighbours, but that they are humiliating us all, and even the Church her-

self, by a misdemeanour so flagrant. Were there evidence that one of our clergy connived at the offence, I should refuse to hold a confirmation where the sanctities of our faith had been recently so disturbed—as I should always certainly do everything in my power to sustain and uphold any shepherd who is true to his commission, delivers with loving kindness the whole message of his Master, and bears unyieldingly the odium which even in these late days sometimes stones or starves those prophets who count the peace of God dearer than the flatteries of the world.’

After offering some details with regard to missions and parochial work, he passes on to the question of Christian Union. The following words are generous.

‘Every one of us must be grateful that on the whole there is a perceptible movement in Christendom, however slow, towards

Unity, and that among the branches of the Church Catholic now divided, it must be a unity organised upon the Apostolical foundation by the steady action of ideas implanted in the original Society under the Pentecostal Spirit. Everything points in this direction. Again, in the English mother of our own branch there is scarcely a dominant force which is not pregnant with spiritual and moral energy directly due to a wisdom and a faith re-awakened since the first quarter of this century in the two great seats of Christian learning. At this moment the spot on the map of the Christian world made brightest by Christian activity and Christian devotion appears to me to be the cities of England, especially among the poorer and working classes.'

We have already seen that the Bishop does not prophesy smooth things when

rough things are needed. Here is an example:—

‘Practically, through this great body of its Bishops, priests, and laymen, the Church of Christ, Apostolical and Catholic, being asked what special thing it would do, as such, to reach and save some millions of negroes living on our soil, in an abnormal condition, in vice and crime, in barbarous ignorance and sin, lately freed from involuntary servitude, exposed at every point to misery and ruin, answered that it would as a whole do nothing. This is not a pleasant thing to say for those who love this Church and honour it, and who believe in a Saviour and a God of Judgment for all mankind, and that the mission of His kingdom on this soil is to every creature. What we are doing, or failing to do, by our very moderate efforts and sacrifices for the heathen in other parts of the world, does not excuse it. If we do not find

or make a way to comfort and bless those millions, and all the more because they are black, in the name of the Father, the Son, and the Holy Ghost, can there be any surprise at our Lord's taking His kingdom in this land from us, and giving it to a people bringing forth the fruits thereof?'

One more extract we must give. The Bishop protests against what he calls 'the shallow, unphilosophical, and unchristian sophism that men or women can be justly trained and taught without a distinct tuition of that large and practical element in their constitution which relates them to the Infinite and Perfect Mind, to the Maker of their bodies and the Father of their spirits, to the supreme idea of duty, to the spiritual world above them, and the revelation of it in the Foremost Man, who is the Son of God, to the strongest institution of all time, the Christian Church, to the most wonderful and influential book of all

time, the Bible. We see that the recent popular attempts to nullify the orderings of the Almighty in this regard are already smitten with a twofold curse. One is the fact, confessed and published by candid advocates of "secular education" themselves, that the present common school or secular system is palpably weak in its mere literary pretensions, onesided in its bias, and superficial in its results. The other is the equally indisputable fact that in all parts of the country the non-religious plan fails to rear men and women of moral principle, pure lives, sound citizenship, and trustworthy character. You have all been struck by the consenting cry of alarm coming up from the Northern and Middle States at the increase of juvenile as well as adult profligacy, sensuality, and crime. From these sober and impressive warnings I quote a single passage. It proceeds from no professional or ecclesiastical prejudice or interest whatever, but from a fair

example of the newspaper press in the capital of this State of New York :—

“ The youth of our cities, towns, and villages are corrupted by vile reading. Boys that carry pistols and dirk knives, who band themselves together in cellars and garrets, from which they plan safe-burglaries and raids upon express cars—boys whose chief reading is the tales above mentioned, and whose chief detestation is honest work, are not likely to make good citizens. It is rare that one can take up a paper without reading of runaway boys, fortunately arrested before any mischief is done beyond the theft of the contents of a till or the amount of a church collection. The other day a boy in Cape May endeavoured to poison his mother, father, sisters and brothers, either in revenge for a distasteful comment from his father, or to remove, in Eastern fashion, the relatives that stood between him and the possession of the

family property. In New York a couple of boys were arrested with a complete outfit of the weapons necessary to Indian warfare, purchased from the proceeds of a theft, and they intended to go into the highwayman business in case Indians proved to be scarce. A series of robberies of freight cars near Baltimore convinced the police that the depredations were the acts of an organised gang, and a little watching soon discovered their headquarters in a lonely house a few miles from the city, where about twenty juvenile thieves, male and female, lived in comfortable style. In the cellar was found a lot of plunder, and in the shop of a Fagin in the city, who acted as 'fence,' many more valuable articles were found. The ringleaders were arrested after a struggle in a saloon in the city. When mere boys, their heads had been filled with tales of the exploits of robbers. The Boston police have been aroused

by the mayor to ferreting out the perpetrators of numerous outrages and thefts recently committed in the suburbs of that city. A young son of a prominent Boston merchant was fined for mutilating the marble tablet on the grave of Daniel Webster, in Marshfield. The police of Lowell arrested a band of five urchins, twelve to fourteen years of age, for highway robbery on boys of their own age. In their pockets were found stories of stage robberies and an account of the exploits of John L. Sullivan. In South Boston a gang of banditti was found in a cellar. Their ages ranged from ten to eighteen years. One carried a revolver, and all were truants and readers of flash papers and the sort of literature that comes under the name of dime novel. At Watertown, Pa., a boy was lately arrested while changing a switch for the purpose of wrecking a passenger train. He confessed that he had

embarked in the train wrecking business some months previous, and had asked his associates to join him in making up a gang with a view to wrecking passenger trains and then plundering the wounded passengers. The last among the incidents of this sort within a week, not counting the assaults by boys with murderous weapons, of which there have been several, was the robbery and wounding of a pedlar in Schuylkill County, Pa., by three young boys, who were found to possess a most artistic outfit, gold-mounted revolvers, select library, &c. They intended to go to Idaho as soon as they had accumulated sufficient capital, and assume the rôle of full-blown desperadoes. It is needless to say that all these bush rangers, from the first to the last, were thoroughly provided with slang vocabularies, signs and countersigns, passwords, and ritual of that sort. To questions as to the cause of their adopting that course

of life the boys and the police give one unvarying answer : ‘Dime novels.’ ”

‘No argument is necessary to trace these lapses into barbarism or these disorders in our civilisation and incongruities with our boasted “progress” to a defective education. Nor can there be any dispute that the defect lies in the moral and religious realm of the child’s nature and of the nurture of it. Now it is precisely there that a Church education proposes to exert its strength and to apply its correction under the commission and law of its Divine and supernatural life in the Incarnation and Body of Christ. Educators of a different opinion, whose motives or character it is not for us to impugn, may manifest their impatience at these claims, and blindly reaffirm their unscientific theory that a knowledge of nature and languages suffices for a creature whose threefold constitution includes an immortal spirit vitally conditioning

three-fourths of his life ; but we who know in Whom we believe, Who made us and will judge us, can only marvel at their logic, wait patiently for the demonstration of events, go steadily on under our orders, and refuse to surrender our convictions to schemes of culture which contradict the foundations and economy of the House of God in which we live.'

This matter is pressed at greater length, but I dare not occupy more space with it. I have thought it well to devote much time to a single Charge, as it really gives more insight into the state of the Church than abstracts of several Charges would do.

The following facts concerning the American Church are taken from the official statement furnished by the House of Bishops and the House of Deputies to the 'Official Year-book of the Church of England' (S.P.C.K.). There are now sixty-five Bishops,

including Assistant and Missionary Bishops. The Canons of the American Church are arranged thus :—

‘ I. *Of the Orders in the Ministry, and of the Doctrine and Worship of the Church.*—Under this title come the provisions for ordination. A person seeking holy orders is, in the first instance, to make his purpose known to the Bishop of his own diocese, with the approval of his own pastor ; and, if the Bishop also approve, the postulant must produce testimonials from the rector of his own parish as to his moral and religious character, satisfactory to the Standing Committee of the Diocese which is the Bishop’s Council of Advice, chosen annually by the clergy and laity of the diocese. If the Standing Committee recommend him, the Bishop admits him as a candidate for holy orders, and the period of candidateship continues, ordinarily, for three years, though for sufficient reasons this period

may be abridged. He must be a graduate in Arts, or must pass an examination substantially equivalent to an examination for a degree, if he be a candidate for the priesthood. Before his ordination he must pass his examination in the originals of the Old and New Testaments, in Evidences, Christian Ethics, Systematic Divinity, Church History, Ecclesiastical Polity, Liturgies and Canon Law. Before his ordination he must be recommended by the Standing Committee, which acts on testimonials to the same purport as the former, from the rector and vestry of his own parish.

‘Clergymen ordained in churches in communion with this Church must produce to the Bishop their letters of orders, and satisfactory testimonials of character, before they can officiate in this Church; and they cannot be settled over parishes until they have resided one year in the United States.

‘The Bishops of this Church are chosen by the clergy and representatives of the laity in the dioceses for which they are elected, and the choice must be approved, first, by a majority of all the dioceses, either when met in General Convention or acting through their standing committees, and then by a majority of the Bishops exercising jurisdiction. This approval must be notified to the Presiding Bishop, and precedence is in all cases determined by such seniority. The House of Bishops nominates, and the House of Deputies approves the nomination of Missionary Bishops for the territories not yet organised as dioceses, and for the supervision of the foreign missions of the Church. The office of Suffragan does not exist in this Church, but Assistant-Bishops may be elected for dioceses in which the ordinary is incapacitated for the duties of the office.

‘II. *The Second Title treats of Discipline.*—

A clergyman may be tried in accordance with the canons of his own diocese for crime or immorality, for false doctrine, for violation of general or diocesan canons, or for breach of his ordination vows. He is liable to removal from his cure, in case of irreconcilable differences between himself and his congregation, to be determined by the Bishop and his Standing Committee. He may, on his own motion, renounce the ministry, and be deposed by the Bishop, without any impeachment of his moral or ministerial character.

‘The Canons of this Church do not provide for the discipline of the laity, except by re-affirming the rubric before the Communion office, and by refusing the Sacraments to persons unlawfully married.

‘III. *The Third Rule relates to the Organised Bodies and Officers of the Church.*—The General Convocation consists of the House of

Bishops, including all Diocesan, Assistant, and Missionary Bishops exercising jurisdiction, and the House of Deputies, including four clergymen and four laymen elected by each diocese. The House of Bishops holds its sessions with closed doors; the House of Deputies meets in public. Legislation is concurrent.

‘Parishes have in general territorial limits, though where two or more parishes exist in the same town or city the several rectors exercise joint jurisdiction, and no other clergyman can officiate without the consent of one or more of the resident clergy.

‘Parishes elect their own rectors without a nomination by the Bishop, except as his counsel is voluntarily sought. In some of the dioceses the corporation is composed of persons elected by itself, and the vestry is a smaller body chosen annually by the corporation for the management of its temporalities. In others the habitual members of the congre-

gation choose a vestry annually, and the vestry is the legal corporation.

‘Each diocese holds an annual Convention or Council, composed of the clergy and representative laity from all the parishes. The Bishop presides, and the vote of the Convocation determines the legislation and practical action of the diocese.

‘During the fifty years from 1832 to 1883, the growth of the Episcopal Church, as shown by the tabular statements, has been such as to more than double the number of dioceses, 18 to 48 ; to increase the number of parishes in a large ratio, but less distinctly defined ; to increase the number of clergy fivefold, 592 to 3,572, and the number of communicants more than tenfold, 30,939 to 372,484 ; also the number of baptisms in nearly the same proportion.

‘For the more complete statistics of the more recent part of this period, the number

of missionary jurisdictions shows a gain of one hundred per cent. since 1871; the number of missions the like gain; and the offerings a gain of one hundred per cent. in the short period from 1868 to 1880. The increase in the number of communicants is very striking, but the progress in resources as shown by the increase in offerings is still more remarkable.'

One special feature of the organisation of the American Church from the beginning is the admission of the laity to the Councils. It was then the opinion, which remains until now, that without this the Church would never have been organised, and experience has proved that the act of admitting the lay element has been eminently wise. As is natural, the constitution was not sufficiently guarded at first relative to the character of the lay deputies. Those who had never been baptised could be chosen to represent a dio-

cese, and thus be commissioned to legislate for a body to which they did not belong, and to make laws which they were not bound to obey. This defect was corrected in the year 1856, when it was ordered that all lay deputies to the General Convention should be communicants of the Church.

‘By this constitution,’ says an American Churchman, ‘any diocese was allowed to organise as a district church within the territorial limits of each state, district, or diocese ; to elect its own Bishop ; to hold the sole and exclusive jurisdiction in the trial of offending clergymen within its limits, and to prescribe the mode of trial ; to hold its own Convention and make all such laws as it might deem necessary for its well-being, provided it did not defeat the purpose of union by the passage of any laws which should oppose the constitution and canons of the general Church ; to have an equal voice in the

General Convention ; to have its own Bishop, subject to no other prelate, and to be interfered with in the discharge of duty by no other Bishop, but in all things belonging to his office to be equal to any other Bishop in the Church ; and to have its Bishop of right entitled to a voice in the Councils of the Church, not as a representative of a diocese, but individually as a Christian Bishop. On the other hand, no diocese was allowed to exercise such an independency as would permit it to withdraw from the Union at its own pleasure, and without the assent of the other dioceses ; nor to have the Bishop it might select consecrated without the consent of the Church at large ; nor to be amenable only to the laws which it should make, but also to those made by the General Convention of which it composed a part ; nor to frame its own liturgy, but to use the one framed by the general Church ; nor

to make any alteration in the great charters of Union.'

A Bishop may be brought to trial upon a charge of crime or immorality, of holding and teaching any doctrine contrary to that of the Church, of violating the constitution and canons of the General Convention, or of the diocese to which he belongs, or of any act which involves a breach of his consecration vows. Proceedings commence by preferring charges in writing by five male communicants belonging to his diocese, or by seven male communicants belonging to the Church general, three of whom must belong to his diocese, and in either case two of the number must be priests. They present to the Presiding Bishop, who thereupon constitutes the Court. It consists of seven Bishops. The President writes down the names of all the Bishops except the accused and any relatives of his. These

are put into a vessel and eleven names are drawn. The accused then strikes off one name, the advocate of the board of inquiry, who must be a communicant of the Church and a lawyer, strikes off another, and so alternately until the number is reduced to seven. These constitute the Court.

The mode of trial for priests and deacons is left to each diocese to prescribe ; but a Bishop only can pronounce sentence of admonition, suspension, or degradation. Generally the presentment is made in writing by at least two presbyters and three laymen, communicants of the Church and of good standing. The presentment must contain a distinct statement of the charges. The Bishop appoints a board of presbyters not less than three in number, who compose the court. All testimony is given on oath ; both parties may appear by counsel, who must in all cases be communicants.

Such is an outline of the constitution of the American Church. It is a proof of the harmony between the Church and national feeling that the army and navy all over the States prefer its use by their chaplains above all other forms of religious service, and especially the Order for the Burial of the Dead. No wonder that an eminent American statesman has declared, ‘This Church, viewed only as an engine of human polity, is the strongest and best of bonds which bind together the National Union; one which may save it when nothing else can—as one most efficient safeguard, sure, though silent, against all unlawful assaults on property, order, or morality; as a constant and unfailing antidote and protection against the excesses and disorders to which the life of a young nation like this is exposed.’

She has grown rapidly, and is growing still. May God bless the American Church

and Nation, and cause the love between all English-speaking nations to increase, and to be an instrument of His glory until from the rising up of the sun unto the going down of the same, His name shall be great among the heathen.

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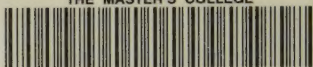
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